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# ROMISH CHURCH

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W C Brownlee

THE  
ROMISH CHURCH;

OR, AN  
HISTORICAL AND CRITICAL VIEW OF SOME OF  
THE LEADING DOCTRINES

OF THE  
Church of Rome,

IN A SERIES OF  
DISCOURSES,

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BEING A  
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TO MR. DES MAHIS'S BOOK, ENTITLED, "THE TRUTH OF THE  
CATHOLIC RELIGION PROVED FROM THE HOLY SCRIPTURES;"

WITH NOTES.

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*Non Eloquentiæ, sed Veritatis fiducia suscepi hoc opus. Lactant.*

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✓  
BY THE REV. GEORGE STEPHENSON, M. A.

Vicar of Kelloe, Curate of Bishopwearmouth, Durham; and formerly Fellow of  
Magdalen College, Oxford.

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1807.

THE

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### WITH NOTES

BY

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AT THE CHURCH OF ST. MARY, IN THE CITY OF NEW YORK.

IN THE CHURCH OF ST. MARY, IN THE CITY OF NEW YORK.

1850.

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1850.



TO

THE HONOURABLE AND RIGHT REVEREND

*SHUTE BARRINGTON, L.L.D.*

LORD BISHOP OF DURHAM.

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MY LORD,

THE plan of the following discourses was suggested from hearing the Charge, which your Lordship delivered, last summer, to the Clergy of your diocese. The form, in which they now appear, is not exactly the same as that, in which they were given from the pulpit. For, after I had determined to comply with the request of some friends to see them in print, I made several alterations and additions, with a hope of rendering them more deserving

of their favourable opinion, as well as more fit for the public eye. They propose for their end, my Lord, not the acquirement of fame, from a display of new and original thoughts, dressed in elegant and finished composition; but a defence, in plain language, of sacred truth, a refutation of unscriptural doctrines, and the recommendation of pure worship, of rational piety, and of genuine Christianity. In the prosecution and pursuit of this end, I have aimed at perspicuity in the arrangement of the contributions of others, and at clearness in the expression of their ideas and of my own. How far my endeavours have succeeded towards the accomplishment of my design, You, my Lord, and others will judge.

The work intreats the candour and indulgence of those who read it: it goes into the world in need of both. But it seeks and solicits your protection, my Lord,



## DEDICATION.

v

Lord, more particularly ; and it presumes to do so, on the ground of its being an humble attempt to co-operate with your Lordship, in vindicating our separation from the Church of Rome, and in the defence of the Protestant Reformed Religion.

This consideration has induced me to select your Lordship's name, as the most proper to be prefixed to this volume. Indeed the subject naturally directed me to inscribe it to ONE, who, justly deeming the union of human learning and an accurate knowledge of Scripture to be the best guard and security against the errors and corruptions of superstition, the perversions of heresy, and the attacks of infidelity, holds out every encouragement to the cultivation of literature, and to the study of the original languages, in which those inspired pages were written, which are the fountain of truth, and the only source, from which the Church

of

of England draws her doctrine and her  
worship.

I have the honour to be,  
With unfeigned gratitude and regard,  
My LORD,  
Your Lordship's much obliged,  
And very dutiful servant,

GEORGE STEPHENSON.

Bishopwearmouth,  
March 1, 1807.



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- Page 61, line 3, *for* of Pastors and Doctors, *read* a succession of such  
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- 65,        *Dele* reference 1 Tim. iii. 15.
- 83,        9, *for* be, *read* he.
- 88,        7, Note, *for* these, *read* there.
- 139,      26, Note, *for* more, *read* not more.
- 160,      2, Note, *for* upon this, *read* upon the passage.
- 180,      7, *after* worship, *read* God.
- 211,      10, *for* That, *read* But.
- Ibid.     11, Note, *for* Barcroft, *read* Bancroft.
- 217,      2, Note, *for* antique, *read* antiqua, and line  
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- 220,      6, *for* such, *read* suck.
- 226,      11, *for* ease, *read* care.
- 239,                Last line but one, Note, *for* Popery, *read* Purgatory.
- 316,      16, Note, *after* Novatianus, within the parenthesis, *read*  
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## SERMON I.

---

REVELATION NECESSARY—KNOWLEDGE FAVOURABLE TO RELIGIOUS TRUTH.

1 PET. v. part of 12.

*Exhorting and testifying, that this is the Grace of God wherein ye stand.*

THE happiness of man depending on his obedience to the will of the Creator and Governor of the world, where shall he find the knowledge of his Maker's will, in order to practise it, and be happy, is a question, which most nearly concerns him: this is the point to be ascertained: this the knowledge to be acquired, in preference to every other. Now the will of God is made known to him in part by natural reason; and they who have no



other law, shall be judged by that alone. But as reason was unable to teach man many things, very important to be known, as it failed in giving him full information, and right apprehension of the will and ways of God, God was pleased to super-add the light of revelation; we are mercifully placed under the guidance of both jointly. Such additional provision was highly necessary. For mankind (the Jews excepted) were, previous to the appearance of our Saviour upon earth, unacquainted with the nature of the Deity and of divine worship. Read the records of the nations of antiquity: behold them paying divine honours to their despicable herd of fictitious deities, “carried away as they “were led to their dumb idols, the work “of mens’ hands, wood and stone\*.” Call to mind the variety of incoherent and jarring opinions † of divinity and morality, held

\* 1 Cor. xii. 2. 2 Kings, xix. 18.

† Qui vero deos esse dixerunt, tanta sunt in varietate ac dissensione, ut eorum molestum sit dinumerare sententias—eaque nisi dijudicatur, in summo errore necesse est homines, atque in maxumarum rerum ignoratione versari. Cic. de Nat. Deo. l. i. 1.

held by their philosophers, men indeed of improved abilities and great mental acquirements, but still scholars of nature only ; view the picture St Paul has drawn of the manners of the Gentiles in his epistle to the Romans, and the result will be, that you will confess the insufficiency of human reason to discover the real nature of the Deity ; to discover, when left to itself to frame its own system, a consistent and complete rule of duty towards our Creator and our fellow-creatures.—How great is your astonishment, when you read, that some of the Heathens, who condemned drunkenness at other times, thought it not only allowable, but a duty in the festivals of their gods, especially in their Bacchanalia, when they sung their impure songs to Bacchus \* ? How great is your surprise, when you hear one of

*Videtisne igitur, ut a physicis rebus, bene atque utiliter inventis, tracta ratio sit ad commentitios & fictos Deos ? Quæ res gen it falsas opiniones, erroresque turbulentos, & superstitiones pæne aniles. Ibid. l. ii. 28.*

\* The Heathens, in celebrating the feasts in honour of the god Bacchus, behaved more like lunatics, than rational beings. Hence in Plautus, Bacchanal facere, to keep a madhouse. *Mil iii. 2, 44.*

## 4                      S E R M O N   I.

their wisest philosophers, Plato, saying, no man should be allowed to be drunk, but at the solemnities of the god that gave them wine? When Megillus, the Lacedemonian, had told the Athenian, that he saw their whole cities drunk at the solemnities of Bacchus, and that the inhabitants of Tarentum did the same, Marvel not at that, said the Athenian, for the law with us requires it. This was the usual appendix of their sacrifices; they, thinking this a duty, saith Athenæus\*, in the service of their gods. And Strabo† informs us, that in the ancient temples of the Ephesians, there were old images, but in their new vile works were done. “It is a shame to speak of those things, “that were done of them in secret‡.”

As to morality, the tenets of some of the gravest philosophers countenanced, and even the laws of some nations, among the Heathens, allowed and provided for the practice of vice§. The Roman|| saty-

\* L. 2. p. 40.

† L. 14. p. 640.

‡ Ephes. v. 12.

§ Vid. Whitby on Ephes. v. 4, 6.

|| Particularly Juvenal and Persius.



rists inveighed with bitter indignation against the infamous crimes and abominable vices of their age; and the general corrupt state of Pagan morality, the consequence of their shocking theology, abundantly justified all their asperity.—Theology did I say?—an abuse of the term! For some of the Pagan divinities\* were much more infamous for their vices, than eminent for their virtues.

Leaving

\* Cum steterit Jovis æde: Jovis succurret in æde,  
Quam multas matres fecerit ille Deus.  
Proxima adoranti Junonia templa subibit,  
Pellicibus multis hanc doluisse Deam.  
Pallade conspecta, natum de crimine virgo  
Sustulerit quare, quæret Erichthonium.

Ovid Trist. 1. 2. p. 289.

Besides those crimes, which were practised by the Romans contrary to the laws, there were many detestable ones, to which no punishment was allotted. Amongst such were their cruel and bloody exhibitions of gladiators; their divorces at the will of the husband, which in these days (in the reign of Augustus) became extremely common; so did the practice of fathers exposing their infant progeny to die. The lewdness of the women, which was grown excessive, was encouraged by public stews and brothels being consecrated to certain of their deities: and what is more abominable than all, the most unnatural lusts were openly practised. Thus we find, that whilst all external things

were

Leaving the annals of former ages, take a survey of the state of religion and morality at this day in countries, rude and uncultivated, on which the vital and salutary beams of the Sun of Righteousness

were brought to a high degree of excellence in the reign of Augustus, so also had vice attained its summit. Wretchedness, its inseparable companion, likewise pervaded the empire, Rome itself not being an exception. The cause of these evils is worthy of our researches ; and I apprehend we shall find it, in the ignorance of God, the duties to him, and the uncertainty of their own immortality.

Every country had its peculiar deities : and many were common to all. These were worshipped with various rites, some of which were lustful, cruel and abominable. Their gods and goddesses were painted with all the passions of mortals, and which they equally indulged. They were therefore patterns of vice, and not of virtue. The priests and priestesses made all religious duties consist in vain ceremonies and offerings : and if they and their temples were enriched, the only end they had in view was fully answered. Without doubt, this religion was only believed by the ignorant multitude, in the era I at present treat of. But then, the learned and higher ranks of life flew to the different sects of philosophers, from whom they received but little advantage ; for though they rejected absolute idolatry, the human understanding, unaided by the Deity, in vain attempted to attain the truth.

Dobbs' View from History and Prophecy, p. 56, 57.

The reader is referred, for an account of the religious sentiments and conduct, &c. of the Pagans, to Leland's " Advantage and Necessity of the Christian Revelation."

have

have not yet shone with unclouded brightness : survey their sacred institutions and ceremonies ; institutions most unbecoming, and ceremonies disgraceful to human nature, the offspring not of rational devotion, but of corruption, ignorance and folly ; and the result will be, that you will see and confess, how incompetent a master human reason is, to teach what worship it becomes men to offer, and what service God will accept. You will acknowledge the necessity of supernatural information, of wisdom from above ; and confess, with the Grecian philosopher, that “ this knowledge no man can teach, “ except he be first taught of God \*.”

What a lamentable and humiliating view of human reason, when left to itself, is presented to us in the account given, in a modern publication, of the

\* Αλλ' ὅδ' ἂν διδάξειεν εἰ μὴ θεὸς ὑφηγείητο. Plato Epinomi. and the sentiment is often repeated in his writings. Plato was highly distinguished for the wisdom and knowledge he acquired by study and travel. Of all his contemporaries he came nearest to truth, teaching the soul's immortality, (contrary to the doctrine at that time generally received, that it perished with the body,) and the existence of a Supreme Being, who created and governs the world.



religious ceremonies of a country, yet uninfluenced by the “light of the glorious Gospel of Christ?” The historian, speaking of a musical instrument (the *kaura*) employed in their sacred rites, observes, that “it is beaten with one stick, frequently used at the ceremony of throwing their gods and goddesses into the water at the feast of Durgah or Calee. Madam Durgah is the goddess, who has deified the Ganges, and is held in great veneration. In October every year, they celebrate her festival; it lasts several evenings, on three of which successively the natives visit each other, and adore their divinity, which is finely ornamented with tinsel, &c. The rich also celebrate this festival in a splendid manner at their own houses, and introduce a pantomime on the occasion: to the ridiculous tricks of which the honest Indians are particularly partial. On the third evening, however, their adoration is changed into curses and execrations: they take their idol on their shoulders, load it with every ignominy, and, carrying it to the banks of  
“ the

## S E R M O N I. 9

“ the Ganges, throw it into the river \*.” After this, may we not take up the words of St. Peter, and ask to whom shall we apply? “ Lord, to whom shall we go,” but to thee? “ Thou hast the words of “ eternal life †.” Thou hast published the knowledge of the true God, and of our duty in thy Gospel. Thou hast taught us the nature of the worship God requires from his creatures : that “ God is a spirit, “ and they that worship him” aright, “ must worship him in spirit and in truth ‡.” Thou hast declared the terms of our acceptance with God, every thing we have occasion to know or practise : hast shewed us how to recover his forfeited favour, and hast opened to us a way to thy kingdom of glory and happiness.

\* See the costume of Hindostan, in 1798 and 1799, by Balt. Solvyns, of Calcutta.

Warburton observes, that opinions concerning the nature of the Deity, so entirely influence all religious practice, that this invariably takes its character from these, and becomes more or less perfect, as these are nearer to or farther removed from the Truth. Alliance, p 60.

† John vi. 68,

‡ John iv. 24.

The light of the Gospel, it might have been hoped, had dispersed all doubts: but partly the weakness, partly the wickedness of man, hath turned even this light into darkness. Men are divided in their opinions about religion: and different paths to heaven are pointed out to us by different persons. Of the different opinions, which have risen concerning the Christian religion, few have been so remarkable as those, which divide this part of the world into “Papist and Protestant\*.”

“Be ready,” says an apostle of Jesus Christ, “always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, having a good conscience†.” To have a good conscience, to “adorn the doctrine of God our Saviour in all

\* The terms, “Popery, Papist and Romanist,” are used in these discourses solely to avoid the repetition of that of “Catholic.” The refutation of doctrines of the Roman Catholic religion is their intended design, and not insult, or offence to the members of that communion. They mean to preach forth the words of reason and scripture, of conciliation and peace; and revolt at the idea of being a vehicle of sarcasm or illiberality.

† 1 Pet. iii. 15, 16.



“ things \*,” is the duty and interest of every disciple of Christ. To “ speak the “ things, which become sound doctrine †,” to “ preach not ourselves, but Jesus Christ “ the Lord ‡;” to defend the peculiar tenets of our faith, to endeavour to preserve them pure and uncorrupt, to guard the flock, committed to their charge, against heresy and error, is at all times the province and the duty of the ministers of the Gospel ; but in a more urgent manner are their vigilance, their zeal and resolute defence called for in the present day, when numbers of the persuasion of the Church of Rome, driven from their homes, their friends, and their altars, by the oppressions of lawless tyranny, by the terrors of persecution, and the horrors of war, have settled amongst us. In this land of liberty, of charity, and compassion, they have found an asylum, a refuge from the storm. In this land, where freedom of conscience is allowed and extended to men of every denomination, these refugees, protected by the wisdom, the magnanimity, and unexampled benevolence of the

\* Titus ii. 10.

† Ibid. ii. 4.

‡ 2 Cor. iv. 5.

government, under which we have the happiness to live, experience, in the day of exile, the consolations of their religion, in the free and open profession of the doctrines of Popery, and in the full exercise of rites, which distinguish them from Protestants. Bred up under impressions of faith, widely different from theirs, we cannot, with coldness and indifference, see them uniting with our countrymen, of the same persuasion with themselves, to disseminate their religious principles in this kingdom. The watchmen, the guardians of the faith, cannot observe their progress, and sit down still and lukewarm, inactive or silent, in the sacred cause. They cannot view, with total unconcern, the seminaries, that have been opened by members of the Romish Church, and are at this time erecting and forming, in various parts of our island, for the education of youth. Will they not rather redouble their vigilance and their exertions? Let me not, however, be misunderstood. I cast no odium, no acrimony, no reflections upon the Catholics. “I judge them  
“not. Who art thou that judgest another  
“man’s

“man’s servant? To his own master he  
“standeth or falleth\* ;” and by him alone  
he is to be judged for his religious senti-  
ments, so long as his opinions tend not to  
disturb the tranquillity and order of civil  
society. On the contrary, I give the Ca-  
tholics the praise due to holy zeal and rec-  
titude of intention ; they are, I doubt not,  
truly pious in their way. They act from  
motives and principles, which Christian  
charity doubts not they believe to be right,  
though we, thinking several of their  
tenets and their practices erroneous, have  
separated from their communion. Though  
I differ from them upon some religious  
points, those of that communion, whom  
I know, I respect, and value their friend-  
ship. Nor am I for defending religious  
truth, as Mahomet propagated his doc-  
trines, by the application of force, or for  
extending the boundaries of Christianity,  
like the leader of an army, by the sword.

Such methods ill suit the character of  
the defenders of the religion of the meek  
and lowly Jesus. The Arabian impostor,

\* Rom. xiv. 4.

assuming the title of the Apostle of God, but in reality filled with the spirit of pride and ambition, of fraud and enthusiasm, promulgated his tenets by violence and terror. The professors of the faith of Islam, treading in the footsteps of their prophet, may pretend, as he did, the commands of Heaven to propagate their doctrines by every means in their power. But the ministry of Him, who came down from heaven, and knew the will of his Father, was characterised throughout with meekness and compassion, with gentleness and humility; and the Christian preacher has not so far forgotten the precepts, the disposition and example of his Divine Master, as to be capable of intolerance, severity, or dislike of his fellow-creatures of a different communion. The minister of Christ addresses the understanding and the judgment. He exhorts; he wishes to persuade; but he compels not, both because it is contrary to the benevolent doctrines of the Gospel, which breathe nothing but charity and peace, and because he expects not from compulsion, what belongs only to argument. I  
am



am not disposed (the disposition were unjust) to refuse to any class of men, dissenting from me in religious opinions, that freedom of deliberation, that freedom of choice, that right of determining conscience, that free exercise of worship, which I claim and enjoy myself. I wish not to deprive the Roman Catholics, or their rising generation, of the pure and sublime pleasures of a cultivated understanding, or of the advantages of a liberal and learned education. Learning is the useful handmaid of Religion. The renovation of learning, at the auspicious period of the Reformation, opened the gate, that led to the inestimable advantages, we at this day enjoy. A free, dispassionate and honest search after truth expands the ideas, enriches the understanding, facilitates the progress of the benevolent and social virtues, and advances civilization\*; and the consequence and effect of an ingenuous pursuit of literature, and a love of science, truly so called,

\* ——— Ingenuas didicisse fideliter artes  
Emollit mores, nec sinit esse feros.——OVID.

with the sole purpose of information and improvement, will be the detection of falsehood, the unveiling of specious error, and the delivery of the mind from the servitude of prejudice and superstition. For prejudice and superstition dwell not with the liberal and enlarged mind; their abode is not the land of light and knowledge, but in the dark region of ignorance and barbarism.

The connection between literature and Christianity is very ably illustrated in a sermon by our present Rector\*, whose discourses from this place, and whose works, stamped with ability and learning, afford ample proof of his earnest zeal in the cause of Revelation, and in support of our Reformed Church.

In discussing the subject, a most interesting one, to which I allude, he lays down this principle, viz. that, by the pre-concerted purpose of God, arrangements had been made, which at every period should facilitate the promotion of religious

\* Gray's (Rector of Bishopwearmouth) Visitation Sermon at Durham, 1801, p. 8, 21, 26.

knowledge

knowledge in every country, where civilization and human learning should prevail; and connect the preservation of the original sources of religion, and the means of transfusing their sacred streams into every channel, with the maintenance of literature: and after establishing his position by a retrospect of historical facts and circumstances, he observes, that the testimonies of truth multiply with the researches of learning, and are strengthened by every impartial examination into the monuments of ancient times, or enquiry into the origin, tradition and chronology of other countries. From the rising of the sun to the going down thereof, Christianity, he remarks, has been found to accompany the progress of knowledge. In the east and in the south, it dawned and disappeared, with the light of science; and it prevails (with less united and effective power, indeed, than might be wished, but still it prevails,) and spreads itself with the population of the western Continent\*. The departure from the

\* It deserves to be noticed, that America was not discovered till the reformed doctrines began to circulate; and

the sincerity of the faith has generally indicated the failure of human learning: and if we look back to the history of the last and preceding centuries, with a particular view to the circumstances of our own nation, we shall find the advocates of religion celebrated in the annals of literature: while the supporters of infidelity have been remarkable for superficial presumption, and sometimes for illiterate ignorance.

Far from entertaining a wish to suppress the seminaries of any religious sect, the truth, preached by the Reformed Church, established in these kingdoms, opposes not the diffusion of knowledge; it shrinks not from the test of reason; it declines not discussion.

The Church of England, confiding in the reasonableness and purity of her doc-

though most of the first colonists were of the Romish persuasion, many parts of the Continent were afterwards peopled by Protestants.—GRAY, *ibid.*

The reader's time will not be ill employed in perusing Maclaine's second Appendix to Mosheim's Eccles. Hist. where it is shewn, that the progress of sound philosophy and science is favourable to the cause of the Reformation, both in Protestant and Popish countries.

trines,



trines, fears not the closest scrutiny\*.—  
Her system of worship, “built upon the  
“foundation

\* Besides those, whose improvements and information are straitened by the narrowness of their fortunes, there are others, &c. they are “cooped in” close by “the laws” of their countries, and the strict guards of those, whose interest it is to keep them ignorant, lest, knowing more, they should believe the less in them. These are far “from “the liberty and opportunities of a fair enquiry”—enslaved in that, which should be the freest part of man, their understandings. This is generally the case of all those, who live in places, where care is taken to propagate truth without knowledge, where men are forced, at a venture, to be of the religion of the country, and must therefore swallow down opinions, as silly people do empiric’s pills, without knowing what they are made of, or how they will work, and have nothing to do, but believe they will do the cure; but these are much more miserable than they, in that they are not at liberty to refuse swallowing what perhaps they had rather let alone, or to chuse the physician to whose conduct they would trust themselves. Locke on Hu. Und. v. 2. p. 328.

In some Popish countries, where superstition and mental tyranny reign with most extravagance, a Protestant book of controversy is not permitted to be read without a licence from the Pope.

Gray, in his tour through Germany, Italy, &c. 1791, speaking of Florence, observes, One law, perhaps, of Leopold’s benevolent code might be objected to; that, I mean, by which he decrees, that whoever shall inculcate public

“ foundation of the apostles and prophets, “ Jesus Christ himself being the chief “ corner stone \*,” is not to be undermined, overthrown or shaken by fair enquiry and candid investigation. Her dissenting, or unbelieving, adversaries may accuse and attack her, as boldly, and as often as they will, provided they bring their charges to the bar of unprejudiced reason, and uncorrupted scripture. Her friends can then have no just grounds of alarm. Her cause, and the character of her advocates forbid it. She has, in the present age, many pious and zealous champions, an honour to our nation, eminently versed in the different branches of human learning, and distinguished, in the highest degree, by their sacred erudition

maxims contrary to the Catholic (Roman Catholic) religion, shall be treated with the greatest and most exemplary rigour, and never receive a less punishment than hard labour, either for a time or during life, according to the circumstances of the case. This, certainly, may open a door to persecution. It prohibits every publication that contains opinions unfavourable to the doctrines of the Romish Church. P. 309.

\* Ephes. ii. 20.

and

and their critical sagacity. With these defenders she will triumph over every assault, and come forth from the trial, like silver purified in the fire, with acquired strength, with additional lustre, and with increased reverence.

With the view of securing you, my brethren, against the errors of the Romish Church, and confirming you in the faith, wherein ye now stand, I mean, by the assistance of God, to examine by the scriptures, some of the doctrines and practices of that Church: and in doing this I shall deliver to you the substance of five sermons of the pious and learned Archbishop Secker\*, giving not only his arguments, but his language; for I know not any composition upon the subject more replete with sound sense; not any language clearer, better adapted for general use, or more calculated to produce, or strengthen and fix conviction. I shall also avail myself of the works of other divines,

\* This excellent Prelate died Archbishop of Canterbury, 1768.

interweaving with my own sentiments and remarks such a portion of their writings, as I judge will best conduce to the attainment of the end proposed, the keeping you steadfast in your faith and worship, against the ingenuity, the arts and insinuations of heresy. As I proceed in this plan, I shall examine some of the texts and arguments adduced by the author of a work, entitled, “The Truth of the Catholic Religion, proved from the Holy Scriptures.” The book was originally written in French in 1697, by Mr. Des Mahis, who having officiated for some years, as minister to the Calvinists at Orleans, embraced the Roman Catholic faith, and was soon after raised to the order of priesthood: it has lately\* been rendered into English by an anonymous translator.

Twenty years I have officiated in this place. During that period, I have endeavoured to direct your steps into the paths of wisdom and virtue, of holiness

\* Printed at Newcastle, 1797.



and peace. I have concurred with your ministers, to the best of my power, in exhorting you to “whatsoever things are true, whatsoever things are honest, “whatsoever things are just, whatsoever “things are pure, whatsoever things are “lovely, whatsoever things are of good “report\*.”

I have concurred with them in endeavouring to promote both your present comforts, and your future happiness. How far the success of my labours has equalled my wishes, God knows best. He knows my heart, that with all plainness and sincerity I have preached to you the Gospel of his Son, and the faith, which, I am persuaded, “was once delivered to the saints. For my heart’s “desire and prayer to God is, that ye may “be saved†.” When I say these things, I mean not to commend myself. All self-commendation and boasting are excluded by the conviction, that I have fallen far short of what I ought to have done. I

\* Philip. iv. 8.

† Rom. x. 1.

trust not to my works : but, conscious of being an unprofitable servant, I look up, with all humility, to the mercy of God, through the merits of the death of his Son Jesus Christ, for acceptance of my imperfect services, for pardon of my failings, and forgiveness of all my sins, negligences and ignorances,

May ye, my brethren, “ walk worthy “ of the vocation, wherewith ye are called \*,” that your ministers may render “ their account with joy, and not with “ grief † !” “ This we wish, even your “ perfection. For what is our hope, our “ joy, our crown, of rejoicing ? Are “ not even ye in the presence of our Lord “ Jesus Christ at his coming ‡ ?” and may the Father of lights, and fountain of all knowledge and all good things, pour into your hearts, and into the hearts of those appointed to watch over you, such a measure of grace, as may enable us all, while we contend for the Church, to which we belong, and which we believe to be the

\* Ephes. iv. 1.

† 2 Cor. xiii. 9.

‡ 1 Thess. ii. 19.

purest upon the face of the earth, to shew our faith by our works, to adorn its rites, its usages and its doctrines, by sincere piety to God, and unfeigned love to man ; that, when this earthly tabernacle shall be dissolved, we may be admitted, through the merits of our Redeemer, into the Church triumphant in heaven.

## SERMON II.

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THE SCRIPTURES—THEIR SUFFICIENCY—  
TRADITIONS.

JOHN V. 39.

*Search the Scriptures.*

THE four Gospels, which contain an account of the life and preaching of Jesus Christ, the sole “author of our faith\* ;” the Acts of the Apostles, which shew us the faith, to which they converted their hearers ; and Epistles, which hand down to us the instructions of the same Apostles, the ambassadors and ministers of Christ, and stewards of the mysteries of God, delivered to their converts, together with the Revelation of St. John, make up the

\* Heb. xii. 2.



New Testament. This book is the Christian's charter; the Christian's director. He wants no other instructor; he needs no other monitor: this is his complete rule of faith and practice.

That the Gospels, the Acts, and the Epistles were written by the inspired persons, whose names they bear, at the time, and upon the occasions we affirm they were written, and that they contain an original and true account of our religion, of our obligations and our hopes, has been proved, beyond all reasonable doubt, by ingenious and learned men.\* “We have “a sure word of prophecy.†” The only question that can arise is, Whether this book contains a full and clear account? It certainly does. The respective writers had sufficient opportunities of knowing the whole truth: and what inducement could they have to give designedly any other? They were neither credulous Enthusiasts, nor impostors, nor ambitious of splendour or fame: they confirmed their doctrines by signs and miracles and

\* Vid. Whithy's Præfat. Disc. concerning the Gospels.

† 2 Pet. 1. 19.

gifts of the Holy Ghost. They were “not  
 “ashamed of the testimony of the Lord\*,”  
 but “approved themselves, as ministers  
 “of Christ, in much patience, in afflictions,  
 “in necessities, in distresses, in stripes,  
 “in imprisonments, in tumults,  
 “in labours, in watchings, in fastings†.”  
 They endured, not only with astonishing fortitude, but even with cheerfulness, in defence of what they wrote and did, persecutions of the cruellest kind, the malice and ingenuity of their enemies could invent; and suffered martyrdom, with a calm and dignified composure, in the cause of their blessed Master.‡

Hear St. Luke; “Having,” he says, “a  
 “perfect understanding of these things,  
 “which were believed amongst Christians,  
 “he had taken in hand to set forth a declaration  
 “of them,” that those he wrote to,  
 “might know the certainty of what they  
 “had been instructed in§;” might know

\* 2 Tim. i. 8.

† 2 Cor. vi. 4, 5.

‡ Origen says, the Christian Martyrs put off the body more cheerfully than a philosopher would put off his coat. Cont. Cels. l. 7. p. 357.

§ Luke i. 34.

the whole Christian institution: and St. John concludes his Gospel by declaring, that the things that are written in it, “are written, that ye might believe that “Jesus is the Son of God, and that believing ye might have life through his “name\*.” The instruction and salvation of mankind being their design, can we possibly think they failed in their intention? Can we possibly suppose, that all, or any of the Evangelists forgot, or could forget any truth, or any doctrine, that was material or necessary, when they had the promise of the Spirit “to bring all things “to their remembrance, whatsoever our “Saviour had said unto them?” Can we suppose, that St. Luke, the companion of the Apostles, the fellow-traveller and labourer of St. Paul, should unhappily omit any thing essential, in relating to us, in his history of their Acts, what they taught their converts? Can we believe, that, supposing there had been omissions or defects (which is a mere unsupported supposition) not one of the Epistles,

\* John xx. 31.

written purposely to instruct the Churches in faith and duty, should supply what was wanting? Is this credible? Consider well the passage in St. Paul's Epistle, which he wrote to Timothy from Rome, when brought the second time before the Emperor Nero. "Continue thou in the things, " which thou hast learned—from a child " thou hast known the holy Scriptures, " which are able to make thee wise unto " salvation, through faith, which is in " Christ Jesus. All scripture is" not the mere private conception of men's own minds, but is " given by inspiration of " God;" it contains doctrines taught by the Spirit, "and is profitable for doctrine, for " instruction in righteousness, that the " man of God may be perfect\*." The Holy Spirit faithfully guided the Apostles and Evangelists into the way of truth, and preserved them from all error and misconception: we may therefore safely rely upon the truth and exactness of what is related in the books of the New Testament, which were committed to writing

\* 2 Tim. iii. 14, 15, 16.



to secure Christians against the innovations, the fictions and uncertainty of oral tradition : to be a “ lamp unto their feet, and a light unto their paths\* ;” a light, perpetually burning and shining, to lighten the world to the end of time.†

But how do we know, that the Scriptures are come down to us uncorrupted ? We know by the same arguments, which prove the incorruptness of any other ancient book in the world. They were kept by the first Christians, as a most sacred treasure: translated, soon after they were written, into most languages, they were in the hands of both Jews and Heathens, of both orthodox and heretics ; so that these books have this additional argument in their favour, that there being

\* Ps. cxix. 105.

† To suppose the Books (the Scriptures) so written to be imperfect, *i. e.* that any things necessary to be believed or practised are not contained in them, is either to charge the first author of them with fraud, and not delivering his whole mind, or the writers with insincerity in not setting it down, and the whole Christian Church of the first ages with folly, in believing the fulness and perfection of the Scriptures, in order to Salvation. *Stillingfleet on the Faith of Protestants reduced to Principles. Prin. 14.*

many more copies of them, they being much wider dispersed, (being dispersed into all the then known countries,) being much more constantly, and more carefully read, and more warmly disputed about by pious and inquisitive men, than any other ; it is in proportion more unlikely and more incredible, that either chance or design should alter them, in any thing material, without discovery, even were no particular Providence to watch over writings, so worthy of its care. I repeat, in any thing material ; for the various readings, the effect of frequent transcribing, are either evident mistakes, or of little or no moment. They affect not the fundamentals or essentials of religion ; they affect not the authority of the Scriptures. The foundations of Christianity remain unshaken.\*

But if the Scriptures be ever so faithfully preserved, how, it is asked, shall the unlearned know when they are faith-

\* So firmly are the Gospels established, that the Heretics themselves bear testimony to them, each of them endeavouring to confirm his tenets by their authority. Iren. adv. Hær. l. 3. c. 11.

fully translated? I answer, all Christians agree in most passages, and on those, concerning which they disagree, a comparison of other texts, a consideration of what goes before and after, and a consulting a judicious preacher of the word of God, with a teachable disposition, with an honest heart, a sincere resolution to know the truth, and embrace it, when known, will enable any one sufficiently to judge, which passage is right, and which is wrong, which is clear and which is doubtful: will dissipate his doubts, and confirm his faith. “If any man will do  
“his will, he shall know of the doctrine;  
“them that are meek will God guide in  
“judgment, and such as are gentle, them  
“will he learn his way.\*” Since therefore the Scriptures contain a full and clear account of Christianity, written by the very Apostles and first disciples of our Lord, and honestly delivered down to us, we have plainly such a rule for our faith, as all men, in all cases, are ever satisfied with: nor have we any need to look farther. Yet the farther we look into other

\* John, vii. 17. Ps. xxv. 8.

pretended rules, the more we shall be satisfied with what we have already. For let what will be said against Scripture, as not being a sufficient rule, it must be a sufficient rule, unless there be some other, and upon a fair examination it will evidently appear there is no other. The Romanists,\* indeed, tell us of one, which they speak of in very high terms, and that is the traditionary doctrine of what they call the Catholic Church. The Apostles, they say, instructed their converts in every article of faith. These converts again instructed others: thus, by a continued succession of teaching, the doctrines of religion are handed down in their Church, they tell us, uncorrupted to this day.

\* The Christian faith and discipline are contained in written books and unwritten traditions, &c. the books of Scripture and also tradition are to be received and honoured, *pari pietatis affectu ac reverentia*, with equal pious affection and reverence. Concil Trident. Decret. prim. quartæ Sess.

The Roman Catechism, by the order of the Council of Trent, says, that the sum of the doctrine delivered to the faithful is contained in the word of God, which is divided into two partial rules, Scripture and Tradition. In Præf.

Beside the word written, there be certain traditions unwritten, which ought to be believed, as necessary to salvation. Bellar de verb. Dei. lib. 4. c. 3.

Whoever



Whoever added, or omitted, or changed any thing, must be immediately discovered and charged with a mistake, and, if he persisted in it, convicted of a heresy, whilst the rest were confirmed in their ancient truth: and therefore to hold what the Church holds, is a rule that can never mislead us.

“The word of God,” says Mr. Des Mahis, “is contained in the sacred books, “which compose the Holy Scripture, and “in the public traditions of the Church. “The traditions, that make up part of “her belief, are only articles; which “were taught by the Apostles, and which “the Church has transmitted from age to “age by the public instructions of its “ministers, and by the belief of its “children.—There is in the Catholic “Church a succession of Pastors and “Bishops, who succeed one another, and “who, with their succession, have delivered to us the doctrines of faith, and “the true worship of the Catholic religion, from the beginning of the Church

\* P. 110, 111. 44, 45, 60, 61:

“ of Jesus Christ, till the present time:—  
“ Jesus Christ is the witness of the eter-  
“ nal Father. He heard his Father, and  
“ gave testimony to the Apostles. The  
“ Apostles are the witnesses of Jesus  
“ Christ; they heard Jesus Christ, and gave  
“ testimony to the rising Church. This  
“ Church, in her infancy, was the wit-  
“ ness of the Apostles; she heard the  
“ Apostles and apostolic men, and gave  
“ testimony to the next generation. Every  
“ generation of the Church is the witness  
“ of the preceding, and gives testimony  
“ to the following generation. Thus  
“ faith always is, not a mere speculation  
“ discovered by reason, but a fact ascer-  
“ tained by witnesses.”

When the Church of Rome has proved, that the articles and doctrines she wishes to obtrude upon mankind, were received from the mouth of Jesus Christ, or his Apostles, or apostolic men——when she has proved by stronger argument than assertion, which, in truth, is no argument at all, that her traditions have come down pure and uninterrupted, are precisely the same, neither more or fewer in number than

than in the beginning of the Church of Jesus Christ——when she has proved to us, for instance, what those traditions were, touching the “Man of Sin,” what it was that withheld and hindered, in St. Paul’s time, the revealing of him, (to which that Apostle particularly refers in his 2d chapter of his 2d Epistle to the Thessalonians, with whom he personally by word deposited them; for he says, “Remember ye not, that when I was yet “with you, I told you these things?”)\* we will then adopt and embrace her traditions with reverence; we will acknowledge the title and character she claims of being the safe guardian, the sure preserver, and true teacher of traditions; we will yield to her authority respecting the same, and allow her faith to be, what she affirms it to be, “not a speculation, “but a fact ascertained by witnesses.” Truly the “Thessalonians knew what let-  
“ted, but we know it not.”†

Again, men make changes in what they

\* V. 5.

† Noverint utique Thessalonicences, at nos nescimus.

Estius in loc.

relate without discovering it themselves ; alterations come in, and error insinuates itself by insensible degrees : one man omits, or varies, or adds one little circumstance ; the next another, till it grows imperceptibly into a different thing.\* Men, if not from interest and design, may unawares, from mistake and ignorance, corrupt the doctrine, they should barely deliver. The present age, full of pride and self-conceit, may think itself fitter to prescribe to the belief of posterity than follow the traditions of their ancestors. In this age a doctrine is delivered as probable ; the following speaks of it, as certain truth ; the third makes it an article of faith. Perhaps an opposition takes place ; some say, such a doc-

\* *Opinionum enim commenta delet dies.* Cic. de. Nat. Deor. l. 2. 2.

A late Attorney General (Mr. Dunning) who possessed a strong mind, remarked one day, that the four Gospels were the best written evidence of facts that existed ; it was objected by one, who heard him, that there was a difference of the narrative of the same events. He replied, Let two persons relate the circumstances of the battle of Minden, one just coming from the battle, and one, who was equally present at the battle, and related it ten years afterwards, and reconcile them, if you can.

trine



trine was delivered to them, others, that it was not; who can tell, whether at last the right side or the wrong has prevailed? Only this is certain, that, that which does prevail, will use every art to make it appear an universal consent at last, and plead uninterrupted tradition.\* Such things as these, were easy to

\* It is acknowledged, that many of their written traditions are suppositious; for instance, the Canons and Constitutions, transmitted to us by the Church of Rome, as Apostolical, which are discovered to be the productions of a subsequent age. The decretal Epistles of Popes, for the first three hundred years, in support of the Pope's Supremacy, are forgeries, &c. Smith on the Errors of the Church of Rome. P. 52.

To support the haughty pretensions of the Pontiffs to Supremacy and independence, (Cent. 9th), it was necessary to have recourse to the authority of ancient deeds. Some of the most ingenious and zealous partizans of the Church of Rome were therefore employed in forging conventions, acts of councils, epistles and similar records, by which it might appear that, in the first ages of the Church, the Roman Pontiffs were clothed with the same spiritual majesty and supreme authority, which they now assumed. Among these fictitious supports of the Papal dignity, the famous Decretal Epistles, as they are called, said to have been written by the Pontiffs of the primitive times, deserve chiefly to be stigmatized. They were the productions of an obscure writer, who fraudulently prefixed to them the name of Isidore, Bishop of Seville. Some of them had appeared

to be done in such ages, as those that preceded the Reformation, when, according to their own historians, both Clergy and Laity were so excessively ignorant and vicious, that nothing was too bad for them to do, or too absurd for them to believe.

But still they say, we Protestants receive it upon tradition, that Scripture is the word of God ; and why can we not as well receive other things upon the same authority ? I answer we receive not Scripture on the authority of tradition merely ; but partly from its own reasonableness, and the characters it bears of divine wisdom ; partly from the testimony one part of it bears to the other, and upon the written evidence given us, by the earliest

appeared in the Eighth Century : but they were now entirely drawn from their obscurity, and produced with an air of ostentation and triumph, to demonstrate the Supremacy of the Roman Pontiffs. The decisions of a certain Roman Council, which is said to have been held during the Pontificate of Silvester, were likewise alleged in behalf of the same cause ; but this Council had never been so much as heard of before the present (9th) Century ; and the accounts, now given of it, proceeded from the same source with the Decretals, and were equally authentic. Gregory's Hist. of the Church. V. 1. p. 392, 393.

Christians,

Christians, by Jews and Heathens themselves, that the authors of these books were the disciples of our Lord, and the things said by them true. But to tell us, that, because we receive Scripture upon this evidence, we must therefore receive a long list of doctrines upon mere tradition, after eighteen ages, is to affirm, that the memory of things may be as well preserved for ever, by rumour and hearsay, as by authentic records.\* But they plead,

\* Does any nation trust their fundamental laws only to the memory of the present age, and take no other course to transmit them to the future? Does any man purchase an estate, and leave no way for his children to lay claim to it but the tradition the present witnesses shall leave of it? Nay, does any considering man ordinarily make any important contract or bargain without putting the articles in writing? And whence all this caution, but from an universal consent, that writing is the surest way of transmitting? But we have yet a higher appeal in this matter, than to the suffrage of men. God himself chose this way of writing. Under the Mosaic economy, to perpetuate the memory of his revelations, he chose to have them written, which, if oral tradition would infallibly have done, had been utterly needless. At the delivery of the law, God spake by word of mouth, and with that pomp of dreadful solemnity, as certainly was apt to make the deepest impressions; yet God foresaw, that through every succeeding

plead, that the tradition they depend on, is not altogether unwritten, but partly recorded

age that stamp would grow more dim, and in a long revolution might at last be extinct, and therefore how warm soever the Israelites apprehensions then were, he would not trust to them for the perpetuating his law, but committed it to writing. *Exod. xxxi. 18.* Nay, wrote it twice himself.

Even the ceremonial law, though not intended to be of perpetual obligation, was not yet referred to the traditionary way, but was written by Moses, and deposited with the Priests, *Deut. xxxi. 9.* and what happened afterwards, shewed that this was no needless caution: for when, under Manasses, Idolatry had prevailed in Jerusalem, it was not by any dormant tradition, but by the book of the law found in the Temple, that Josiah was both excited to reform religion, and instructed how to do it, *2 Kings, xxii. 10.* and, had not that or some other copy been produced, they had been much in the dark as to the particulars of their reformation, which, that they had not been conveyed by tradition, appears by the sudden startling of the King upon the reading of the law; which could not have been, had he been before possessed with the contents of it. In like manner we find in Nehemiah, that the observation of the feast of tabernacles was recovered by consulting the law; the tradition whereof was wholly worn out, or else it had been impossible, that it could for so long a time have been intermitted, *Neh. viii. 18.* And yet men's minds are commonly more retentive of an external visible rite, than they are of speculative propositions, or moral precepts. These instances shew, how fallible an expedient mere oral tradition is for transmission to posterity. But admit no such instance could



corded by the ancient Fathers of the Church. We acknowledge ancient writers, in matters where they all agree, to be a very valuable evidence of the faith, though at the same time a fallible one. But if antiquity be an argument, the greater the antiquity, the stronger the argument; and therefore the authority of the Bible, for this, as well as many other reasons, is the strongest of all. An original account is always to be depended on in the first place. Such as come in a little time after, may be of great use to illustrate and confirm the former; but must be rejected, wherever they appear, to contradict it: and those, which come a great deal after, such as the Church of Rome, chiefly depends on, deserve little or no

could be given, 'tis an argument enough, that God hath, by his own choice of "writing," given the preference to it. Nor hath he barely chosen it, but hath made it the standard, by which to measure all succeeding pretences; 'tis the means he prescribes for knowing Divine Inspirations: "To the law and to the Testimony: if they speak not according to this word, there is no light in them." Isa. viii. 20.

Vid. Vener on the 39 Artics. Artic. 6th. Vid. Tillotson on the Rule of Faith, *passim*.

credit.

credit. God therefore, seeing the necessity, inspired, the Apostles and Evangelists to deliver a full rule, to all posterity, in the New Testament; certainly not to be interpreted afterwards by tradition, as men pleased, (for then tradition alone had done as well or better without it,) but that tradition, as often as it went wrong, might be rectified by this.

What does our great Master and teacher say upon this subject? Does he refer us, when at a loss, to tradition, to a general Council, or to any pretended infallible judge? No, his direction is, "Go and search the Scriptures; they have eternal life, and they are they which testify of me." To the lawyer, who asked our Lord, what he was to "do, to inherit eternal life," his reply was, "what is written in the law? how readest thou?" We find our Saviour always appealing in his discourses to Scripture; he asserted its authority, and inveighed against those traditions of the Elders, which had annulled the written word: "ye make the word of God of none effect by your  
"tradition;"

“ tradition ;” which, instead of being set up in competition with, or in contradiction to, ought to be subject to it, as the fundamental and supreme rule, to guide you into all necessary truth, and make you wise unto salvation.

The Holy Evangelists (according to St. Chrysostom, A. D. 398 Hom. 1. in Matt.) committed their gospels to writing, because in process of time, men were in danger of stumbling, some in opinions, and others in their lives and actions ; and therefore it was necessary to have them admonished by “ writing.” St. Matthew, (as Eusebius informs us, Eccles. Hist. lib. 3. c. 24) designing to leave the Hebrews, gave them his gospel in “ writing,” to supply the want of his presence : and the same historian says, c. 37, that the first successors of the Apostles, leaving their countries, preached to them, who had not yet heard of the Christian Faith ; and then delivered to them, as the foundation of their faith, the writings of the holy Evangelists : and St. Mark (according to Clement of Alexandria A. D.

204 Euseb. Eccles. Hist. l. 2. c. 15.) left the Romans his gospel in "writing," to be a monument of that doctrine, which had been delivered to them by word of mouth. Irenæus, who lived in the second century, observes, l. 3. c. 1. The doctrine, which they (the Apostles) taught, they after delivered in the scriptures, to be the pillar and foundation of our faith. And St. Austin adds, Christ having committed to them the writing of those things, which he would have us read, they chose out those things to write which they judged sufficient to be written for the salvation of the faithful.\* From these quotations, to which many more, of the same kind, might be added, it appears, that the holy Scripture was regarded, in the days of the ancient Fathers of the Church, as the sole and complete rule of faith. To Scripture then let us appeal, as they did, for every doctrine we teach: and may God, "who  
 "has caused all holy Scriptures to be

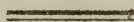
\* De consens. evang. l. 1. c. 35; and fr. 49 in Job. p. 355.



“ written for our learning, grant, that we  
“ may in such wise hear them, read,  
“ mark, and inwardly digest them, that  
“ we may ever hold fast the blessed hope,  
“ which He hath given us in our Saviour  
“ Jesus Christ.”\*

\* The second Collect in Advent.

## S E R M O N    I I I .



TRADITION—INFALLIBILITY OF THE CATHOLIC CHURCH.

2 COR. i. 13.

*We write no other things unto you than what you read, or acknowledge ; and I trust you shall acknowledge unto the end.*

WE may be allowed to suppose, without violating probability, that there are many other things, which Jesus “ said,” as well as “ did, in the presence of his Disciples, “ which are not written in” the Gospels. But “ these are written that ye might believe :” and the writers, without doubt, thought

thought them sufficient to establish your faith, "that Jesus is the Christ, the Son of God, and that believing ye might have life through his name\*." The things, that are not written, have shared the inevitable fate of oral tradition; they are lost and forgotten; and we should, in all probability, never have heard of the divine precept of our Lord; how he said, "It is more blessed to give than to receive," had it not been recorded by St. Luke, in the Acts of the Apostles, to instruct us, how that labouring we ought "to support the weak†," and minister to the necessities of them that are in need; for it was not noticed by the Evangelists, in their histories of the life of our blessed Saviour.

"To write the same things," says St. Paul to the Philippians, "to me is not grievous, but to you it is safe." Why safe? because what he had told them by word of mouth, they might not always remember. This was the Apostle's opinion of oral tradition. St. Peter says,

\* John xx. 30, 31.      † Acts xx. 35.

“ Knowing that shortly I must put off  
 “ this my tabernacle, even as our Lord  
 “ Jesus Christ hath shewed me, more-  
 “ over I will endeavour that you may be  
 “ able, after my decease, to have those  
 “ things always in remembrance\*.” How  
 was St. Peter to accomplish this, but by  
 leaving his Epistles, committed to writ-  
 ing? Had he thought oral tradition suf-  
 ficient to preserve the memory of the  
 things he had delivered to them, why did  
 he say, he would endeavour that they  
 might be able, after he was dead and  
 gone, to “ have those things always in re-  
 “ membrance?” Origen gives us the true  
 reason: “ that which is delivered only by  
 “ mouth, quickly vanisheth, as having no  
 “ certainty†.” Scripta litera manet.

The Catholics tell us, that St. Paul  
 wrote to the Thessalonians, to “ hold the  
 “ traditions, which they had been taught,  
 “ whether by word or epistle‡.” When  
 the Church of Rome has proved, that the  
 traditions, she wishes to obtrude upon us,

\* 2 Pet. i. 14, 15.

† Origen. Dial. contra Marcion, p. 59.

‡ 2 Thess. ii. 15.



were either received directly from the lips of an Apostle, or were known and held by the teachers and professors of Christianity in the ages immediately after the Apostles, we also will receive them and hold them fast. When they have proved, that to pray in an unknown tongue was a doctrine personally delivered by an Apostle; when they have proved, that Communion in one kind was Christ's institution, and St. Paul's direction, we will adopt the one, and observe the other. When they have proved that the ascension of the Virgin Mary was an article believed and taught by any one of those inspired persons, whom our Lord sent forth to preach his Gospel, or by their immediate successors, we will cease to consider it a doctrine of mere human invention, and of modern date. Taylor\* remarks, that it was the challenge of St. Augustin to the Donatists, who (as the Church of Rome does at this day) inclosed the Catholic Church within their own circuits. "Read this to us out of the law and the prophets, out of the Psalms, out of the Gospel itself, or out of the letters of the Apostles. Read it thence, and we believe†

\* Dissua. from Popery, chap. 1. † De Unit. Eccles. cap. 6.

"it."

“ it.” Plainly directing us to the fountains of our faith, the Old and New Testament, the words of Christ, and the words of the Apostles, for nothing else can be the foundation of our faith. “ We write no other things unto you than what you read or acknowledge; “ and I trust shall acknowledge unto “ the end.”

Had not Christianity been committed in the earliest ages to writing, long before this, in all probability, there had been scarce one doctrine of it left, which we could have been certain was genuine. And though tradition hath doubtless been preserved, by having some regard to Scripture, from degenerating and varying near so much as it would else, yet for want of having sufficient regard to it, first needless, then uncertain, then false and pernicious articles of belief have crept in among Christians; the very steps of whose entry, for the most part, we can trace. The faith of the first ages changed by little and little every age after, and still for the worse: till at length the Church of Rome, more than 200 years ago, was called upon to correct these abuses. It was the profes-

sed object of the Council of Trent (A. D. 1543) to rectify the absurd customs and superstitious inventions, which had been multiplied by the Clergy, and restore the institutions of public worship to their primitive simplicity : but the design was abandoned, either through the corrupt prudence of the Pope (Paul III.) and Clergy, who looked upon every check, given to superstition, as an attempt to diminish their authority, and lessen their influence on the minds of the people ; or through their criminal negligence about every thing that tended to promote the true interests of Religion. Hence instead of cleansing the ore, originally sterling and without alloy, of the heterogeneous earthly substances, which had adhered to it from the conceits of weak, but proud, man, and giving it its native beauty and perfection ; instead of reforming, they chose to establish the abuses under the venerable name of primitive tradition, and condemned all who would not receive them with the same regard as Scripture itself. Hence the multitude of unaccountable ceremonies still remained in the  
Church

Church of Rome ; hence its external worship is loaded with rites repugnant to sound reason, and its religion clouded with doctrines, not warranted by Scripture, nay, inconsistent with its express declarations.

When the Jews asked our Saviour, “ why walk not thy Disciples according “ to the tradition of the Elders ? ” He said unto them, “ Full well ye reject the “ commandment of God, that ye may “ keep your own tradition \* . ” The Scribes and Pharisees held, that the words of the Cabala, their Cabalistical traditions, were equal to the words of the law †, were more weighty and more to be regarded than the words of the Pro-

\* Mark vii. 5. 9.

† Verba Cabalæ æquiparantur verbis legis. See Whitby on Mat. xxiii. 8.

The Greek Church acknowledges the Scriptures, and the decrees of the first seven “ general ” Councils, as the rule of their faith. No private person is allowed a right to explain either the one or the other—the Patriarch and his brethren are alone authorised to declare their meaning—his declarations are looked upon as sacred and infallible directions ;—his authority supreme, and that cannot be disregarded without impiety. Vid. Mosheim.

phets ;



phets ; that a Prophet was not to be believed, unless he could shew a sign or a miracle, but their Elders, or Fathers, were to be believed without them ; to their decisions they ascribed the highest authority. “ If a thousand Prophets,” says Maimonides, “ who were equal to Elias “ and Elisha, bring one interpretation, “ and a thousand and one wise men produce one contrary to it, we must incline to the most, and be obliged rather “ to act according to the sentence of these “ wise men, than that of the thousand “ Prophets.” Just as St. Paul had foretold it would happen among Christians. “ Beware lest any man spoil you through “ vain deceits, after the tradition of men, “ and not after Christ\*.” But here the Catholics reply, that, let the passage be designed against whom it will, it cannot possibly fall on them. For, however uncertain tradition might become of itself in process of time, and however difficult it may be for private persons to judge of doctrines by it, yet the judgment of the

\* Col. ii. 8.

Catholic Church, in these points, is infallible, and their's is that Catholic Church. Now that the Church is infallible, they sometimes attempt to prove from reason. Making it so was the only way to end disputes, and therefore God, being wise and good, "must" have made it so. But certainly a much more effectual way of preventing disputes and errors, had been to have made every single man infallible, yet God hath not done this. It might therefore be modest for them, to let Him shew his wisdom and goodness in what way he pleases. The necessity of miracles from time to time to convince infidels might with equal reason be argued, as the necessity of an infallible guide. But would not this be the height of presumption? Who art thou, O man, that contendest with thy Maker?

St. Paul, after exhorting the Ephesians "to walk worthy of the vocation, where-  
"with they were called," says, "he gave  
"some Apostles, and some Prophets, and  
"some Evangelists, and some Pastors and  
"Teachers, for the perfecting of the  
"Saints, for the work of the Ministry,  
"for

“ for the edifying of the body of Christ :  
“ till we all come into the unity of the  
“ faith, and the knowledge of the Son of  
“ God, unto a perfect man, unto the  
“ measure of the stature of the fulness of  
“ Christ, that we henceforth be no more  
“ children tossed to and fro, and carried  
“ about with every wind of doctrine \*.”

From these words the Papists argue for a succession of infallible guides in matters of faith: because, say they, guides that were fallible could not keep us from being “ tossed about with every wind of doctrine.” Christ gave to his Church teachers to continue with it, till we arrive “ unto a perfect man, unto the measure “ of the stature of the fulness of Christ,” which will not be till the last days of all: it follows, therefore, that the Church shall be provided with them to the end of the world, to secure its members from being, “ like children, tossed to and fro.” To understand the meaning of these expressions of St. Paul, it is necessary to observe, that the phrases, “ to be perfect,

\* Ephes. iv. 1, 11, 12, 13, 14.

“to come to a perfect man,” and such like, import, in scripture language, to be sufficiently instructed in Christian knowledge. “If thou wilt be perfect,” replies our Lord to the young man, who asked him, what he should do to have eternal life, *i. e.* if thou wilt be fully instructed in the duties of my doctrine, and in the conditions of eternal life, required by the Gospel, “sell what thou hast\*.” “We speak wisdom,” says St. Paul, “among them that are perfect†,” perfectly instructed in the grounds and principles of the Christian faith. Again, “Let us therefore, as many as be perfect‡,” &c. “Whom we preach, teaching every man in all wisdom, that we may present every man perfect||,” *i. e.* sufficiently instructed. Them that are “unskilful in the word of righteousness,” the Apostle, Heb. v. 12. calls “babes in Christ,” in opposition to those that are perfect, and, in the beginning of the next chapter, exhorts them to “go on unto perfection,” to proceed

\* Mat. xix. 21.

† 1 Cor. ii. 6.

‡ Philip. iii. 15.

|| Col. i. 28.

and



and advance to more full instruction in the faith and knowledge of Christ, that they may no longer be babes, but perfect men in this knowledge. Now, the Apostles and first preachers of the Gospel being qualified, by supernatural gifts of the Holy Spirit, to “teach every man in all “wisdom,” to teach fully the word of God, “for the edifying of the body of “Christ unto a perfect man,” and they not doing this personally since their death, and the gifts, necessary only in the first ages of the Church, having ceased soon after that time, it must be acknowledged, they must have done this, as far as it was needful, by some other way: for if not, Christ must be charged with being wanting to the Church in what was necessary to the attainment of the ends of their ministry. But by what other way could they do it, than by leaving their writings behind them, as a rule of faith, and by which they, “being dead, yet speak?” Their writings, which we possess, have rendered a succession of such infallible persons unnecessary, and are every way sufficient to instruct mankind, to the end  
of

of the world, in all the necessary articles of Christian faith and knowledge. Hence, Chrysostom, upon the fourth chapter to the Ephesians, says, that the Gospel was written, “for the perfecting the Saints, “for the work of the ministry, for the “edifying of the body of Christ.” Hence St. Paul told the Elders of the Church at Ephesus, that he had “declared to them “all the counsel of God,” the whole Christian doctrine. And so far was he from promising them a succession of infallible Pastors, like himself, that he cautioned them to watch against false teachers, who should “arise, speaking “perverse things, to draw away Disciples “after them ;” and, when about to take his leave of them, he commended them, not to living judges, or infallible directors, but “to God, and the word of his Grace, “which was able to build them up, and “to give them an inheritance among all “them that are sanctified\*.” In a word, the fourth chapter of St. Paul’s Epistle to the Ephesians as much proves a necessity

\* Acts xxv.

of Apostles and Prophets in every age of the Church, to keep her members fixed in the truth, as of Pastors and Doctors : and I trust, from what has been observed it will be evident, that it goes not to establish the Romish doctrine of infallible guides, but the Protestant one of the sufficiency of the Holy Scriptures\*.

Again, The Jewish Church, we know, was not infallible ; for they denied their Saviour ; and it was by following tradition, that they came to do it. How then does it appear, that the Christian must be more infallible ? Why, they have texts of Scripture to prove this. But if, as they commonly tell us, the Scripture can neither be proved, nor understood but by

\* Nothing can be more absurd, than to pretend the necessity of such an infallible commission and assistance, to assure us of the truth of these writings (the Scriptures), and to interpret them, and at the same time to prove that commission from those writings, from which we are told nothing can be certainly deduced, such an assistance not being supposed, or to pretend, that infallibility in a body of men is not as liable to doubts and disputes, as in those books, from whence only they derive their infallibility. Stillingfleet on the Faith of Protestants reduced to Principles. Prin. 17.

the infallible authority of the Church, how can the infallible authority of the Church be proved or understood but by Scripture? However, let us hear these texts. Our Saviour told his Apostles, that the Comforter “should come, and lead them into all truth\*.” But perhaps this was said only to the Apostles; and, had it been said to them and their successors, or, which is still a different thing, to the whole Church; yet so St. John

\* “The Comforter shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you.” John xiv. 26.; and again, xvi. 13. “He will shew you things to come.” This promise belongs to the Apostles; because to the remembrance of the Apostles only could Christ bring whatsoever he had before said to them, personally, and not to their successors. It could not therefore belong to general Councils, that might be assembled after their decease, to an infallible judge, or to the rulers of the Church at every subsequent period: these had not the Gift of Prophecy, nor were future events revealed to them. When the Roman Church have proved to us, that they have the Gifts of the Spirit, the “word of wisdom and knowledge,” 1 Cor. xii. 8. and have by the revelation of the Spirit, the “mind of Christ made known,” 1 Cor. ii. 16. to them, as the Prophets of the first age had, for the direction and edification of the Church, and confirmation of the Gospel, we will allow the claim, they assume, to infallibility.

tells



tells all believers, “ they have an unction “ from the Holy One, and know all things\*,” that is, things necessary ; not that they were not capable of misunderstanding or mistaking, but that, with due care, they might avoid it, if they would. Again, He promised his Disciples that, “ he would “ be with them to the end of the world†,” and so he hath promised every single Christian to be “ with them and dwell “ with them‡;” yet this does not hinder, but they may both misunderstand, and even renounce Christianity, if they please.

But our Saviour declares also, “ that “ the gates of hell shall not prevail against “ the Church ||.” “ The gates of hell,” or, as it might be translated, of the invisible world, mean nothing else than the power of death, *i. e.* the terror of persecution, as the learned well know. It proves indeed the perpetuity, but not the infallibility of the Church ; for it can never follow, that, because persecution shall not destroy the Church, error shall not corrupt it. Or were this expression, “ the

\* 1 John ii. 20.

† Mat. xxviii. 20.

‡ 2 Cor. vi. 16.

|| Mat. xvi. 18.

“ gates

“gates of hell,” to comprehend error, it must at least equally comprehend sin, and therefore as this promise does not hinder the Church universal from being more or less defiled by sin, so neither from being deformed by error. And the most our Saviour meant to promise is, that neither shall totally abolish, though, through the fault of men, both may greatly pollute it.

The Catholics plead farther, that St. Paul says, the “Church of God is the “pillar and ground of the truth\*.” We acknowledge the Church was then, and ought always to be, and, in some measure, always is, a pillar and support of truth. I say, the Church was then, at the time St. Paul wrote, the pillar of truth, because the Apostles presided in it, who were the pillars and foundations of the Christian faith; because they delivered those Scriptures, in which the saving truth of Christ is fully and perspicuously maintained, which were to be the standard of the Christian faith, and which

\* 1 Tim. iii. 15.

were written, saith Irenæus, l. 3. c. 1. “ by the will of God, to be hereafter the “ pillar and foundation of our faith ;” and which are called by Athanasius, l. 2. p. 61. “ the anchors and stabiliments of our “ faith ;” because the members of the Church of that age did confirm the faith by miracles (which are styled by Hilary in loc. the confirmation of this truth), and by their sufferings for it ; on which account the Martyrs are styled by the Fathers, “ The steady pillars, and the “ grounds of Christians \*.” But can any one of these reasons be applied to the present Church ? if not, she cannot claim, in a like sense or manner, this title. This phrase of the Apostle does not import infallibility : for it is common with the writers † of the Church to call any eminent assertor of her faith, “ the pillars “ and the ground of faith,” whom yet they did not think infallible. Whitby, upon this text of St. Paul, says, that the

\* 1 Tim. iii. 15.

† This title is given to several Bishops by St. Basil, Epist. 62, 67, 70, 349 ; and by Nazianzen, Orat. 19, 21, 23, 29.

Church here mentioned being put in opposition to the Bishop of it, is the collection of believers, and therefore not the Church representative, which is only an assembly of Bishops, according to the doctrine of the Church of Rome: and therefore the infallibility of the Church representative can never be concluded from these words, which so expressly relate to the whole system of believers, in distinction from their Bishops. Indeed every believer is, in his proportion, a pillar of the truth, and therefore of every single good Christian our Saviour says, in the Revelation, “ I will make him a pillar “ in the temple of my God \*.” But then it does not follow from hence, that any one Christian, or the majority of Christians so support the truth, as that they do, and ever will profess it all, without any mixture of error; and unless this be done, there is no infallibility.

\* Rev. iii. 12.



## SERMON IV.

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NO INFALLIBILITY—SCRIPTURE OUR GUIDE.

MAT. XVIII. 17.

*If he neglect to hear the Church, let him be to thee as a heathen man, and a publican.*

THIS is one of the texts, adduced by the Papists, in support of their doctrine of Infallibility. In order to see whether they give it its sound and proper construction, when they argue from it for the infallibility and final decisions of all doctrines by the “ Church Catholic,” let us enquire what our Saviour is there speaking of, and consider the context; for the true signification of many pas-

sages in scripture is to be drawn not from a solitary sentence, but from a comprehensive view of the whole discourse.

“ If thy brother shall trespass against thee, go and tell him his fault between him and thee alone. If he will not hear thee, take with thee one or two more. If he shall neglect to hear the Church, let him be unto thee as a heathen man, and a publican.” That is, if a man has done you an injury, first admonish him privately of it. If that avail not, tell the Church ; not the Universal Church surely throughout the world, but the particular one you both belong to ; and if he will not reform upon their reproof, look on him no longer as a true Christian, but an ill man. Here therefore is not one word said about disobeying the determination of the Catholic Church concerning a disputed doctrine ; but about slighting the admonition of a particular Church concerning a known sin ; and particular Churches are owned to be fallible.

Christ’s command to tell the offence of our private brother is not a command to tell it to the “ Church Catholic” met “ in  
“ Council ;”

“ Council ;” for then the precept could not have been obeyed for the first three centuries, no such Council ever meeting till the time of Constantine. Secondly, the Church then must always be assembled in such a “ Council,” because doubtless there are, and will be always persons thus offending against their Christian brethren : and thirdly, then every private person must be obliged, at what distance soever he be from it, and how unable soever he may be to do so, to travel to this “ Council,” and lay his private grievance before them ; all which are palpable absurdities. Christ therefore only commands the offended person to tell this to the “ Church,” or particular community of which he is a member.\*

Again. The Catholics say, it is an Article of our Creed, that we “ believe in “ the Catholic Church.” But then they know the meaning of this is not that we believe whatever this Church, or any who please to call themselves so, shall at any time assert. But as believing in the re-

\* Vid. Whitby on Matt. xviii.

urrection of the body, is only believing that such a resurrection shall be ; so believing in the Catholic Church is only believing that such a Church is : that Christ hath united his followers into one regular society or body, of which himself is the head : which society or Church is therefore called Catholic\* or universal, because it consists of all nations, being the collective body of Christians throughout the universe ; whereas the Jewish Church was not catholic, but particular, consisting only of one nation. But whether this Church be infallible or not, the Creed says nothing. They that can lay a

\* Catholic is a Greek word importing universal. It signifies, that the Gospel was intended to be, and will be preached, and salvation offered to all mankind ; so that in every part of the universe, “ he that feareth God, and “ worketh righteousness,” Acts x. 36. is accepted through Christ. The Catholic Church therefore includes all believers in Christ, from the commencement to the consummation of all things. This is its meaning in the Creed, and also in that of the Communion of Saints. Smith on the Errors of the Ch. of Rome, p. 70.

The Greek Church added the word “ Catholic ” to the Creed, yet Papists now would exclude them out of the Church, by the very word in the Creed, which the Greeks themselves inserted. Ibid.

stress



stress on such wretched arguments as these, how would they have triumphed, had the same things been said of their Church, that are said of the "Jewish" Church? "If there arise a matter too hard for thee in judgment," says, Moses, "thou shalt come unto the Priests and Levites, that shall be in those days, and thou shalt observe to do according to all that they shall inform thee; thou shalt not decline from the sentence that they shall shew thee, to the right hand, nor to the left."\* The Scribes and Pharisees, says our Saviour, "sit in Moses's seat. All therefore whatsoever they bid you observe, that observe and do."† Now if these very strong expressions did not prove that Church infallible (as certainly they do not, for then Christianity, which they rejected, would not be true), how can much weaker expressions prove any thing to be so?

But they who will have the Church to

\* Deut. xxi. 5. † Mat. xxiii. 3.

"That observe and do"—the command was not absolute, but only conditional—only so long, as they taught true doctrine.

be infallible,\* and the rule of our faith, instead of Scripture, what part of it do they make the infallibility reside in? For unless that be clearly known, we are never the better for it : but instead of the same rule of faith, every different opinion about this matter will produce a different rule of faith ; and it is a matter in which the opinions of the Romanists differ greatly. Is not their being divided, as to the residence and seat of this Infallibility, a strong proof, that there exists no such privilege? Infallibility belongs not to mortals, or any body of Christians, any more than Impeccability. It is the attribute of God alone. Many of them say, the Pope is infallible, and he himself claims to be so, and that, of consequence, a devout and unlimited obedience is due

\* The demands of ambition are insatiable : and the leaders of the Romish Church were so little contented with the honours they had already acquired, that Agatho, about the 7th Century, laid claim to a privilege never yet enjoyed by man ; and asserted, that the Church of Rome never had erred, nor could err in any point, and that all its constitutions ought to be as implicitly received, as if they had been delivered by the divine voice of St. Peter. Gregory's Hist. of the Christ. Church. V. I. p. 295.

to his decisions. In most Popish countries it would be looked upon as heresy to deny him this prerogative, in others as great wickedness to ascribe it to him. For a large part of them say, nothing is infallible under a General Council regularly called. But here also they have many different opinions about what makes a Council general, and what call of one is regular. But some of that communion allow not even Councils to be infallible, and account no doctrine fundamental, unless the whole body of the “Roman” Church hath received it as such; and how shall the ignorant know, with certainty, when they have all received it, and in what sense they have received it? But why the whole Body of the “Roman” Church? What claim hath she of being always in the right more than the Churches of “Greece, of Asia or Æthiopia,” who differ from her, as well as we, in many things, and allow her no such privilege? Nor, which is more, did St. Paul know of any she had in the least; but in his Epistle to the Church of “Rome,” bids her “not  
“ to be high-minded but fear; for if God  
“ spared

“spared not the Jews, take heed, lest he  
 “also spare not thee. Behold therefore  
 “the goodness and severity of God: On  
 “them severity: but towards thee good-  
 “ness; if thou continue in his goodness,  
 “otherwise thou also shalt be cut off.”\*

Strange treatment, sure, of an infallible Church! Some persons therefore have held infallibility to reside not in the Church of “Rome” particularly, but in the whole body of Christians considered as one, which is indeed the only true Catholic, or Universal Church. But the whole body of Christians, in the nature of things, can never meet, and were it as easy, as it is difficult, to collect their several opinions, what one point should we find them all in all ages agree in as necessary, besides those general doctrines of Christianity, that are on every hand allowed to be clearly contained in Scripture? Which way soever then we seek for a rule of faith, to Scripture-doctrine we must return; and therefore the best way is never to depart from it.

\* Rom. xi. 20, 21, 22.



The Fathers of the early ages of Christianity rested upon Scripture, as a full and the only source of doctrine. “The Gospel, saith Ignatius, is the perfection of uncorruptness.” “We have no need of being curious,” *adv. Hæres. c. xviii.* “since the coming of Christ, or of being inquisitive since the Gospel; since we believe it, we want nothing to be believed further.” And again, *adv. Hermogen. c. xxiii.* “I admire the fullness of the Scriptures. Let Hermogenes shew, saith he, that ’tis written, if it be not ‘written,’ let him take care of that woe, which is pronounced against all those who either add to or take from.” “From whence is that tradition,” saith St. Cyprian, *Epist. 74.* “Does it come recommended by the authority of our Lord, and his Gospel, or from the commands and epistles of his Aposles? For God testifies, that we are to do those things that are written.” “In the divine and holy mysteries of faith, not the least thing must be taught,” says St. Cyril *cat. iv.* “without holy writ agree to it.” “The Scriptures,” saith Irenæus *lib. ii. c. 47.*

“are

“are indeed perfect, as they are dictated  
 “by the word of God, and his Spirit.”  
 And lib. iv. c. 69. “We, who follow  
 “the one true God alone as our teacher,  
 “and having his word for the rule of  
 “truth, always say the same things con-  
 “cerning them.” And again, l. iii. c. 1.  
 “The Gospel, which had been preached,  
 “was by the will of God put in ‘writ-  
 “ing,’ that it might be the foundation  
 “and pillar of our faith.”

When Mosheim observed in his *Ecc. Hist.* vol. 4. p. 112. “that to their (the  
 “books of the Old and New Testament)  
 “authority the Church of England adds  
 “that of the writings of the Fathers  
 “during the first five centuries,” he surely  
 had not read, at least with sufficient and  
 fair attention, the authorised Articles,  
 which contain the doctrine of our  
 Church. For they no where enjoin us to  
 consider those writings, as an authorita-  
 tive criterion of religious truth. We re-  
 commend the works of the Fathers to the  
 search of the Divine, and the attention of the  
 Scholar, for their learning and their good  
 sense, and for the information they contain  
 of the opinions and customs of the earliest  
 ages

ages of Christianity.\* But while we recommend, we leave every one at liberty to pay such respect to them, as the due use of his reason and his judgment directs. The sixth Article is a plain confutation of the historian's remark. "Holy  
 " Scripture containeth all things necessary  
 " to salvation: so that whatsoever is not  
 " read therein, nor may be proved there-  
 " by, is not to be required of any man,  
 " that it should be believed as an article  
 " of the faith, or be thought requisite or  
 " necessary to salvation."

" Whatsoever things were written a-  
 " foretime," saith the Apostle, " were  
 " written for our learning†." And surely

\* The writings of the Fathers, especially of the three first Centuries, which remain to this day, are few in number, yet what they wrote is valuable in a higher degree, than what those wrote, who came after them, on account of their proximity to the times of the Apostles; as it is much more probable, that the Christian Religion was purer in doctrine and practice at, and towards its origin, than in after times. According to the occasion and exigency of their times, they were employed in the defence of Christianity in general, or in the confutation of the particular extravagances of the heresies of those times. Smith, p. 79. 80.

† Rom. xv. 4.

they,

they, who wrote after by the same Spirit, writ to the same end ; that they, to whom they wrote, might be “ wise to that which “ is good,”\* and “ might understand what “ the will of the Lord is.”† To say then that the Scriptures are not effectual to obtain the object, for which they were written, viz. the instruction of mankind in the will of God, is to say, that both the writers of the Scriptures, and the Holy Ghost, that inspired them, were defective either in skill, or in care ; that they could not write so as to obtain this end. But who is bold enough to say this ? “ Who “ hath known the mind of the Lord, or “ who hath been his Counsellor ?” Who is to prescribe the conditions of salvation except himself, or those, to whom he has been pleased to reveal them ? They, who maintain the contrary, are sufficiently confuted by the words of our Saviour. “ In vain do they worship me, “ teaching for doctrines the command- “ ments of men.”‡ But here some of the “ Romanists” (for they differ about it) will say, we wrong them. They admit

\* Rom. xvi. 19. † Eph. v. 17. ‡ Mat. xv. 9.



Scripture for the rule of faith; but do they admit it for the only one? This they dare not say; or, if they did; will they allow us, when we have this rule, to know what it means? No, we must never understand the least part of it, though ever so plain, in any different sense from what the Church is pleased to appoint. What then is this but mocking mankind, and giving with one hand what they immediately take away with the other? But we, they say, are in a pitiable condition: that having only the dead letter of Scripture to go by, and no living guide or judge to direct us in the interpretation of it, as they have, controversies are always rising among us, and can never be decided. To this we answer, that controversies are what they themselves, even with persecution to help them, can neither prevent or end any more than we. And in matters of property indeed, some decision, right or wrong, must be made. Society could not subsist without it: but what need of an infallible decision in matters of faith?

Why

Why is it not sufficient, that every man determine for himself, as well as he can in this world; and that God, the only infallible judge, will determine with equity concerning us all in the next?

But the generality of people, the Romanists say, are incapable of judging for themselves. Yet the New Testament supposes them both capable of it, and bound to it; and accordingly requires them not only to “try the spirits,” the pretences to infallibility, “whether they be of God,”\* but “to prove all things, and hold fast that which is good:”† not to put implicit faith in the doctrines of any Council, or any living judge, or admit them as necessary articles of Christian belief without trial; without trying whether they be good and agreeable to what is delivered in Scripture by our Master, even Christ, or his ambassadors, before we hold them fast. But were this otherwise; if they are incapable of judging, why persuade them to change their judg-

\* 1 Joh. iv. 1.

† 1 Thess. v. 21.

ment? Why not let them alone in the way they are in? But if they have judgment enough to determine whether the Catholic Church be infallible, whether the Church of "Rome" be the Catholic Church, whether this infallibility be in Pope or Council, which decrees of either are genuine, and what is the true meaning of those decrees, all which things they must determine, before the infallibility of the Church can be any guide to them: if, I say, every plain man hath ability enough for such points as these, why hath he not ability enough, in other cases, to understand common sense and plain Scripture, to judge whether transubstantiation, for instance, be not contrary to the one, and image-worship to the other? The "Romanists" themselves own, that men must use their eyes to find this guide: why then must they afterwards put them out to follow him? especially considering that the only rule, which above ninety-nine parts in a hundred of their communion have to follow, is not the doctrine of Councils and Popes, even were they infallible (for of these it is

G                    infinitely

infinitely harder to know any thing than of Scripture), but merely what a few Priests and private writers tell them ; and so at last all the pretence to being directed by infallibility ends in being led blindfold by men, confessedly as fallible as themselves.

But all Christians are commanded, they say, to “obey them that have the rule “over them in the Lord\*.” And it is true the teaching of the ministers of the Gospel ought to be attended upon ; their doctrine followed in all clear cases ; and their judgment respected, even in doubtful ones. But still we are no more bound to follow our spiritual guides into opinions plainly false, or practices plainly sinful, than to follow a common guide down a precipice, or into the sea, let our own knowledge of the way be ever so little, or the other’s pretences to infallible skill in it be ever so great. “If the blind “lead the blind shall they not both fall “into the ditch?”† “Why even of your- “selves judge ye not what is right?”‡

\* Heb. xiii. 17. † Mat. xv. 14. ‡ Luke xii. 57.



The rule therefore for the unlearned and ignorant in religion is this; let each man improve his own judgment, and increase his own knowledge as much as he can; and be fully assured that God will expect no more: for as he has been pleased to adapt and accommodate his revelations to the capacities of mankind in general, so will be his demands to the abilities of individuals. In matters for which man must rely on authority, let him rely on the authority of, and trust to those, who by encouraging free enquiry, appear to love truth, rather than such as, by requiring all their doctrines to be implicitly obeyed, seem conscious that they will not bear to be fairly tried. But never let him prefer any authority before that which is the highest of all authority, the written word of God. This therefore let us all carefully study, and not doubt but whatever things in it are necessary to be believed, are easy to be understood.\* This let us  
firmly

\* All things in the divine Scripture are plain and straight. Whatsoever things are necessary are manifest.

Chrysostom. 2 Thess. c. ii. Hom. iv.

firmly rely on, and trust to its truth, when it declares itself “able to make us “wise unto salvation, perfect, and thoroughly furnished unto all good works.”\* Let others build on Fathers and Popes, on Traditions and Councils, what they will: let us continue firm, as we are, “on the “foundation of the Apostles and Prophets, “Jesus Christ himself being the chief “corner stone.”† God confers salvation. The conditions he hath declared in those volumes, which we receive as his word: it is our business and interest to comply with them; for our observance of them (to the best of our abilities and our knowledge) will, through the merits of our Blessed Saviour, secure the Salvation of our Souls.

In those things, which are plainly laid down in holy Scripture, is found all that relates to faith and manners. Austin de doct. Christ. l. 2. c. ix.

The Scriptures fix the rule of our doctrine. Ibid. de bono c. i. and De Bapt. cont. Denat. l. 2. c. vi. he calls the Scripture, the “Divine Balance” for the weighing of doctrines.

\* 2 Tim. iii. 15—17.

† Eph. ii. 20.

## SERMON V.

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INVOCATION OF SAINTS AND ANGELS.

MAT. iv. 10.

*Thou shalt worship the Lord thy God, and him  
only shalt thou serve.*

THE general rule of conduct for man to go by is reason ; contrary to what this plainly teaches, we neither can, nor ought to believe ; but beyond what it teaches, on sufficient authority, we justly may. Persuasion, founded on authority, is called Faith ; and that which is founded on the authority of our blessed Lord, Christian Faith. Now, the only thing to rely on in Christianity is the written word of God. Whatever this forbids is sinful ; whatever it requires, as a condition of salvation,

vation, is necessary. By these rules of reason and scripture, let us proceed to try the chief of those doctrines, which distinguish the Church of Rome from ours.

To begin with the object of worship. We worship God, and pray to him through the mediation of Jesus Christ. This the Catholics acknowledge to be right. The Saints in heaven we honour as members of the same mystical body with ourselves. The holy Angels we reverence, as the ministers of the divine will. As for praying to either, there being no argument for it in reason, nor precept in Scripture, nor indeed example in antiquity, for at least 300 years after Christ, we do not think it necessary. Letting it alone is undoubtedly safe; whether practising it be so, the Church of Rome would do well to consider. They tell us indeed, that they only beg the prayers of the Saints in heaven, as we do those of the good on earth. And were this true (as I shall prove it is not), we desire our fellow-Christians on earth to pray for us, because we know they hear our desires; but we do not ask those in heaven to do it, because we do  
not



not know they hear us, nor have cause to think they do. What said Elijah, when about to be taken up into heaven, to Elisha? "Ask what I shall do for thee, "before I am taken away from thee," beyond the reach of thy requests, where I cannot hear thy petitions, or know thy mind: this is the last opportunity thou shalt have of asking any thing of me. Elisha, we read \*, waited not till Elijah went up into heaven, to pray to him there, but immediately made his request. "I pray thee, let a double portion of thy "spirit be upon me:" do thou pray for me, that I may be endued with a greater portion of the gifts of God's Spirit, than the rest of the sons of the Prophets.

\* But if Elijah had understood the matter right, (as the Church of "Rome" does now) he should rather have directed him, to have prayed to him, when he was in heaven, where he would have a more powerful interest, and be in a better capacity to do him a kindness. For the reason the Church of "Rome" gives, why they did not pray to the Saints under the Old Testament (namely because they were not then admitted into heaven) will not hold in the case of Elijah, who was taken up into heaven, body and soul, and consequently in as good circumstances to be prayed to, as any of the Saints and Martyrs, that have gone to heaven since. Tillotson, Ser. 19.

We

We do not ask, I say, the Saints in heaven to pray for us, because we do not know, that they hear us. Nay, we discover from Scripture, that they do not. Job says of the dead, xiv. 20, 21. “Thou  
 “prevailest for ever against him, and he  
 “passeth: thou changest his countenance,  
 “and sendest him away. His sons come  
 “to honour, and he knoweth it not\*;  
 “and they are brought low, but he per-  
 “ceiveth it not of them.” And xxi. 21.  
 “What pleasure hath he in his house after  
 “him, when the number of his months  
 “is cut off in the midst?” This being  
 the case; absurd, vain and unprofitable  
 must be the invocation of Saints;—  
 just as absurd and unprofitable, as the  
 conversation of a person in London would

\* “Doubtless thou art our Father, though Abraham be  
 “ignorant of us, and Israel acknowledge us not.” Isa.  
 lxiii. 16. From these words St. Austin draws this conclu-  
 sion, If such great Patriarchs were ignorant of what was  
 done towards the people that proceeded from their loins,  
 how should the dead be conversant in knowing or helping  
 their friends in what they do? These therefore are the  
 spirits of dead persons, where they do not see what things  
 are done or happen to men in this life. *De cura pro mor-  
 tuis*, c. 13.

be, who should speak to his friend, who was at Rome, as if he were present, and should address his prayers to him, imagining, without foundation, that God would make them known to him \*.

Scripture forbids all applications to the inhabitants of the invisible world, excepting the Supreme Being, who hath

\* Would it not be a senseless thing to desire some excellent person in the Indies, when we are at our solemn devotion, to pray for us, because it is possible, God may at the same time reveal our minds to him? I would willingly be informed, if we had assurance of the sanctity of a person in this life, as great as they have in the "Church of Rome" of those they invoke; whether there would be any evil at all in public places of worship, and at the time used for the service of God, to set such a person up in some higher place of the Church, to burn incense before him, to prostrate themselves with hands and eyes lifted up to him; if at last they pretended, that all that time they only "prayed to him to pray for them?" And certainly a good man is much more "the image of God," and deserves more reverence than all the artificial "images" of "Saints," or of "God" himself. If they will condemn this, they may conceive, that supposing "they only prayed to Saints in their devotions to pray for them," this would not excuse them: for they do it in those places, at such times, and in such a manner, as highly incroaches upon the worship and service due to God alone. *Stillfleet Disc. concer. the Idol. of the Ch. of Rome, p. 166, 167.*

reserved

reserved all divine worship, as peculiar to himself. “Thou shalt worship the Lord thy God, and him only shalt thou serve\*.” “O thou that hearest prayer, unto thee shall all flesh come†. In every thing by prayer and supplication, with thanksgiving, let your requests be made known to God ‡. There is one God and one mediator,” says St. Paul, “between God and man,” one mediator of intercession as well as redemption, “the man Christ Jesus §. We have an advocate with the Father Jesus Christ the righteous; he is the propitiation for our sins||.” He intercedeth for us for ever in heaven in virtue of his blood shed; all favours are granted to the Church through him. “He ever liveth to make intercession for us.” We need no other. As our high-priest, he is “able to save them to the uttermost, that come unto God by him\*\*.”

The Angel, which appeared to St. John in the Revelation, expressly forbids any

\* Mat. iv. 10.

† Ps. lxxv. 2.

‡ Phil. iv. 6.

§ 1 Tim. ii. 5.

|| 1 John ii. 1, 2.

\*\* Heb. vii. 25.

religious



religious worship to be paid him, even when present. “ See thou do it not ; I “ am thy fellow-servant : worship God \*. “ Fear God, and give glory to him—wor- “ ship him that made heaven and earth “ and the sea and the fountains of waters.” And St. Paul censures some among the Colossians †, as being in a very dangerous

\* We read no where in Scripture of religious adoration paid to a creature. St. John indeed twice owns, Rev. xix. 10—xxii. 9. that he “ fell at the feet of an Angel to wor- “ ship him,” but he was rebuked ; and it is probable that he took him for “ the Angel of the Covenant, the Word of “ God,” which had so often before his incarnation appeared in the shape of an Angel, and might therefore be thought by the Apostle to appear so after his ascension ; and the words of the Angel, when attentively considered, seem to convey this idea. —“ See thou do it not ; I am thy fel- “ low-servant”—*i. e.* I am not that Angel which thou takest me to be——“ worship God.” Bandinel’s Bampton Lect. 5. p. 189.

Do the Papists know better than the Angel, whether Angels are to be worshipped, than the Angel who expressly forbid it.——“ See thou do it not : worship God ?”

† The worshipping of Angels, which continued a long time, both among Jews and Christians, in Phrygia and Laodicea, near to Colosse, seems to have taken rise from those, who had embraced Christianity, introducing a mixture of Platonism, which they had imbibed. For the Platonists

ous error, for having affected practices of this kind, for being guilty, under the pretence of modesty and humility, of worshipping and praying to Angels, as intercessors to bring them to God, and mediators to present their prayers to him.

“ Let no man beguile you of your reward  
 “ in a voluntary humility and worship-  
 “ ping of Angels, intruding into those  
 “ things, which he hath not seen, and  
 “ not holding the head \*,” intrenching on the office of the head of the Church, by joining the mediation of Angels with his, who is the true and only mediator, in whose name only we are instructed and commanded to offer up our prayers and our praises. “ Whatsoever ye shall ask the  
 “ Father in my name, he will give it you †.  
 “ Through him we have access to the Fa-  
 “ ther. No man cometh to the Father  
 “ but by me,” said Jesus unto Thomas.

tonists maintained, that “ the Demons are of a middle nature betwixt gods and mortals; that they carried our  
 “ prayers and offerings to them, and brought their com-  
 “ mands to us; and were to be worshipped and invoked on  
 “ that account.”

\* Col. ii. 18, 19.

† John xvi. 23.

“In whom” (Christ Jesus) “we have  
 “boldness and access with confidence by  
 “the faith of him;” the faith we have  
 in him as our mediator and intercessor.  
 “Giving thanks always for all things un-  
 “to God, and” (or, who is) “the Father”  
 of all, “in the name of our Lord Jesus  
 “Christ\*, in whom are hid all the treasures  
 “of wisdom and knowledge †. By him”  
 (Christ Jesus) “let us offer up to God the  
 “sacrifice of praise to God continually ‡—  
 “to offer up spiritual sacrifices, accept-  
 “able to God by Jesus Christ §. Do all in  
 “the name of the Lord Jesus, giving  
 “thanks to God ¶.” The Scriptures no  
 where mention any other mediator, any  
 other intercessor. Yet the Church of  
 Rome “intrudes” so much farther, as to  
 pay worship to beings far below Angels:  
 not only to Saints in heaven, but to some,  
 who led wicked lives on earth; and to  
 others that are mere fictions of their own  
 imaginations, and never were at all. For  
 one effect of the baneful influence of the

\* Eph. ii. 18. iii. 12. v. 20.

† Col. ii. 3.

‡ Heb. xiii. 15.

§ 1 Pet. ii. 5.

¶ Col. iii. 17. See Whitby on Col. iii. 17.

superstition

superstition of the fourth century was such an extravagant veneration for departed Saints, that the list of them was augmented with fictitious \* names, and even robbers

\* The creation of "Saints" is become as common almost, as the creation of Cardinals: there having seldom been a Pope, who did not add some to the calendar. Benedict XIII. "canonised eight" in one summer; and his successor Clement XII. "four more." During my stay at Rome, I saw the "Beatification" of one "Andrew Conti," of the family of the Pope, then reigning, Innocent XIII. for this is another source of supplying "fresh Saints to the "Church;" when to humour the ambition of the Pope, or the other Princes of that Communion, this honour is conferred on one of their name and family: and as there must be a testimony of miracles, wrought by every person, "so canonised or beatified," either when living or dead, so I was curious to inquire, what miracles were ascribed to this "beatified Andrew;" which I found to be nothing else, but a few contemptible stories, delivered down by tradition, which shewed only the weakness of the man, and the absurdity of believing that God should exert his Omnipotence for the production of such trifles. Middleton's Prefat. Disc. to his Letter from Rome, p. 65, 66. 5th edit. 1742.

Under the Pontificate of Innocent XII. near the close of the 17th century, Saintship was conferred by diploma upon Cajetan, of Vicenza, and several others. The curious reader will find an account of the diplomas of the Pontiffs, and their reasons for canonising, in Zontannus's "*Codex constitutionum, quas summi Pontifices ediderunt in "solemni Canonizatione sanctorum,"* published at Rome in 1722.

Townsend



robbers were converted into Martyrs \*.  
For the sake of these, and through their  
merits,

\* Sulpitius Severus de vita S. Martini, cap. 8.

Townsend in his travels through Spain in 1786 and 1787, relates, that during the whole week immediately preceding his final departure from Barcelona, all the world was occupied with festivity, on account of the Beatification of two Saints lately received into the calendar. Philip IV. and Philip V. had for this purpose exerted all their influence, promoting contributions to defray the expense of the process at the Court of Rome, and urging the most powerful arguments with his Holiness the Pope; but all their arguments were vain, till the general voice, and the more powerful interest of Charles III. prevailed.

Middleton in a Prefatory Discourse to his Letter from Rome, gives the following note, p. 66.

An account of the festivities, &c. on the occasion will be seen by referring to Townsend's 3d v. p. 337.

The Papists in their versions of the Scriptures into the modern tongues, have contrived, by various falsifications, to make them speak the language of their "Missals and "Breviaries," in order to sanctify their novel rites by the authority of the Apostles; and make the people believe, that they had been practised from the times even of the Gospel. Thus to countenance this practice of "beatifying "or making Saints" in the Church, they have rendered a passage of St. James, C. v. V. 11. not as it ought to be, "behold how we account those blessed;" but, "behold "how we BEATIFY those, who have suffered with con- "stancy:" and in favour also of their "processions;" where it is said, Heb. xi. 30. "that the walls of Jericho "fell down, after they compassed it about seven days;"  
their

merits, the Romanists desire in their authorised prayers God's mercy, sometimes omitting to mention the merits of Christ, and sometimes joining his and theirs together. Nay, they pray to them in the house of God, in the same posture in which they pray to God; and that not only to intercede with him for them, but that they themselves "would bestow grace and mercy upon them, would forgive the guilt of their sins, deliver them from hell, and grant them a place in heaven." What pretence is there in Christianity for this? What does this tend to, but making the ignorant, especially, think their favourite Saint can do every thing for them, right or wrong? To him therefore they recommend themselves, not by a religious

their versions render it, "after a PROCESSION of seven days around it." And to give the better colour to their trade of "Pilgrimages," St. Paul, according to their versions, requires it, as the qualification of "a good widow, that she have lodged PILGRIMS," 1 Tim. v. 10. and St. John praises "Gaius," for having "dealt faithfully with PILGRIMS"—3 John 5. See a Treatise, entitled, "Popery an Enemy to Scripture," where the learned and ingenious author, Mr. Serces, has given a large collection of "these falsifications," made to support their several frauds and innovations.

life, but by flattering addresses, and costly presents; on his intercession they often depend more than our Blessed Saviour's; and being secure, as they think, of these courtiers of heaven, pay little regard to the King of it. Thus is the intent of religion destroyed, and the Heathen multitude of deities brought silently back to Christianity\*.

Scripture proclaiming "Thou shalt have no other gods before me," we presume not to give religious worship, either internal or outward but to God alone, as being omniscient, omnipresent,

\* In a Chapel of the Cathedral (at Asti, in Piedmont) which is richly decorated, I saw the following blasphemous inscription:

"Sacro-Sanctæ & individuæ Trinitati, ac S. Francisco Salesio, D.D.D." Devoted and dedicated to the most holy and indivisible Trinity, and to S. Franciscus Salesius.

Thus has Antichrist consecrated his temples or strong holds jointly to God and his Saints, as Daniel foretold. So easy also is it for high authorities to find defenders of what is wrong, that Maldonatus does not scruple to affirm it to be an impious and silly error of the Protestants, to think that no religious worship is due to any but God. Gray's Tour through Italy. &c. 1791, p. 245.

Maldonatus was an eminent divine, and assisted at the Council of Trent.

almighty and allmerciful : and we cannot help considering those, who address \* mental prayers, and pay the inward worship of the soul to Saints (though they do not believe them to be God) guilty of idolatry ; since, by such worship, they ascribe to them, “ which by nature are no Gods,” a knowledge of the heart, and of the inward motions of the soul, which knowledge belongs to God only, and if the Saints be not every where present ; if they know not the hearts of men, of what use is it to invoke them ? Is not mental prayer to them absurd ?

God declares, “ He will not give his “glory to another †.” Does not this declaration expressly condemn the invocation of Saints ? For is not praying to “ them” giving to the creature that honour, which is due to the Creator alone ? But Des

\* Qui dicit stultum esse (sanctis) in cœlo regnantibus voce vel mente supplicare, anathema sit. Conc. Trid. Sess. 25.

St. Austin observes, “ the Catholic Church always re-  
served to God mental prayers and inward worship.” In Ecclesia Catholica traditur, nullam creaturam colendam esse anima, sed ipsum tantummodo rerum, quæ sunt, omnium Creatorem. De quantit. animæ, cap. 31.

† Isa. xlviii. 11.



Mahis says \*, “ the prayers we address to  
 “ the Saints, are so far from giving them  
 “ the honour due to God, that we cannot  
 “ present them to him without a crime ;  
 “ for in these prayers we desire them to  
 “ pray for us. Now it would be impious  
 “ to offer such prayers to God, because it  
 “ would include the supposition, that  
 “ there was a being superior to Him.—  
 “ There are different kinds of prayers.  
 “ There is one so peculiarly belonging to  
 “ the Creator, that it cannot, without  
 “ idolatry, be directed to the creature. It  
 “ is that, in which we look on the Being  
 “ we pray to as a Sovereign Being, who  
 “ can himself bestow the favours we ap-  
 “ ply for.” St. Paul spoke of this kind  
 “ of prayer, when he said, ‘ How shall  
 “ they call on him, on whom they have  
 “ not believed, Rom. x. 14. But there  
 “ is another kind of prayer so peculiar to  
 “ creatures, that it would be impious to  
 “ address it to the Creator. It is that in  
 “ which we look on the Being we pray to,  
 “ as an inferior Being, as a creature inca-

\* P. 347.

“ pable of itself to grant our requests,  
 “ but as able to obtain them by its prayers.  
 “ That, which St. Paul often made use of  
 “ to excite the faithful to pray for him, was  
 “ of this kind. ‘ Now, I beseech you,  
 ‘ brethren, that you strive together with  
 ‘ me, in your prayers to God for me \*. And  
 ‘ for me in particular, that utterance may  
 ‘ be given unto me †—praying also for us,  
 ‘ that God ‡, &c. Finally, brethren, pray  
 ‘ for us, that the word of the Lord §,  
 ‘ &c. Pray for us ||. As likewise that, by  
 ‘ which Job’s friends induced him to in-  
 ‘ voke God for them, according to the  
 ‘ express command they had received  
 ‘ from God.’ Job. xlii. 8. The prayers,  
 “ which Catholics address to the Angels  
 “ and Saints are likewise of this kind. So  
 “ that it is astonishing any one can object,  
 “ that by this kind of prayer we give to a  
 “ creature the honour due to the Creator.”  
 What? Is not the desiring the prayers  
 of Angels or Saints departed, to suppose,  
 that they have the incommunicable per-  
 fections of the divine nature, imparted,

\* Rom. xv. 30. † Eph. vi. 19.

‡ Col. iv. 3. § 2 Thess. iii. 1. || Heb. xiii. 18.

or inherent in them; that, notwithstanding their distance, they hear the prayers of men, of different men, in different places, throughout the world, at the same time? Is it not to suppose, that they are omniscient, and know the heart? Is it not to place our faith in them? and is not this an acknowledgment of divinity\*? Is not this to give to them the glory due unto God, contrary to his declared will? Who, but “thou,” O Lord, “knowest the hearts of all men†?” Moreover, do not the Romanists sometimes address the Saints‡, as if they themselves

\* *Crede in aliquem ecclesiastica phrasi e scriptura desumpta professio divinitatis est.*—To believe in any one is a proof of Divinity. Estius in Epist. ad Philem. v. 5.

† Acts i. 24.

‡ Every traveller in Roman Catholic countries remarks the abundance of Saints. Townsend, in his Travels through Spain, v. III. p. 216, after particularising St. Anthony, the Abbot, St. Anthony of Padua, St. Nicholas, St. Ramon, &c. &c. observes, In all diseases, under every pressure of affliction, some Saint is accessible by prayer, whose peculiar province it is to relieve the object of distress. And Smith, formerly a Roman Catholic Priest, tells us, in his Errors of the Church of Rome detected, p. 212, that they have Saints for every place and for every purpose, as the Heathens had deities, and gives a large catalogue of these

selves were to confer the favours asked? Michael the Archangel is “prayed to “come to the help of the people of God\*.” In the feast of the Guardian Angels, recommended to all Catholics by Paul the Fifth, in the last words of the Breviary, they are prayed to defend them in war, that “they may not perish in God’s terrible judgment.” In the hymn to the Holy Apostles, they are prayed “to command the guilty to be loosed from their guilt, to heal unsound minds, and to increase their virtues, that when Christ shall come, they may be partakers of eternal glory†.” They call the Virgin

these Saints. No country, city, or parish, or individual; no element, science, trade or profession is without its Patron and presiding Saint. For a short account of Mr. Smith, see Ser. 16.

A few days after my arrival (at Oviedo) I was present at a grand procession of the Bishop, with his Canons, attended by the principal inhabitants, carrying torches, and preceded by the ashes of Santa Eulalia, to implore rain from Heaven. But this Patroness of the diocese, deaf to their petitions, would not intercede for one refreshing shower, and in consequence the Maize was scorched up and produced but little grain. Townsend, v. II. p. 5.

\* Brev. Rom. p. 224.

† Commun. Apostol. p. 29



the mother of mercy and clemency, and pray to her, “to protect them from their “enemies, and to receive them in the “hour of death\*.” Does the Church of Rome pretend to say, that this is only praying to the Saints to pray for them? If these be not direct prayers, what are? What more could be said to Almighty God? How different from that of the Romanist was the conduct of the Martyr St. Stephen? When about to leave this world, he commended his soul to the care and custody, not of the Virgin Mary, or of any Saint or Angel, but of Christ, “Lord Jesus, receive my spirit.†”

As to St. Paul’s desiring his brethren to pray for him; who does not perceive the difference between this, and a man’s falling down upon his knees, in the same manner, and using the most devout expressions in prayer to a departed Saint, as he would do to God himself‡? Examine,

as

\* Offic. parv. B. Mariæ, p. 127.

† Acts vii. 59.

‡ Suppose in the midst of the solemn devotions of the Church, where St. Peter or St. Paul had been present, the Litanies of the Church had been then as they are now; and  
after

as closely as you please, all the Epistles of this Apostle, you will not find one instance of him, addressing prayers to any departed Saint ; but you hear him, in most of them, intreating the prayers of the living in his behalf, that they would “ strive together with him in their prayers to God.” Rom. xv. 30. “ Would help together with him in prayer.” 2 Cor. i. 11. “ Would pray for him with all per-

after they had prayed to the persons of the Holy Trinity, the people should, with the same postures and expressions of devotion, have immediately turned themselves to the Apostles, and cried only, “ Peter and Paul pray for us.” Do you think this would have been acceptable to them ? No doubt St. Peter would have been less pleased with this, than with Cornelius, only “ falling down before him,” and yet then he bid him, “ stand up, I myself also am a man.” They who impute this only to his “ modesty,” will not allow him to carry this virtue to heaven with him : for they suppose him to be very well pleased with that honour in heaven, which he refused on earth ; and St. Paul would have rent his garments, and cried out, as he did to the men of Lystra, “ Why do ye these things ; we also are men of like passions with you ?” They would not receive any honour, that might in the least seem to incroach upon the “ divine honour :” and yet they might, upon better grounds, have done it to them on earth, than now in heaven ; because they were then sure they heard them, which now they can never be. Stillingfleet Disc. on Idol. p. 166, 167.

“ severance.”

“severance.” Eph. vi. 18, 19. “Would  
 “continue in prayer for him.” Col. iv.  
 1, 2. “Would pray for him, that the  
 “word of the Lord might have free course  
 “and be glorified.” 1 Thes. v. 25. “That  
 “he may be delivered from unreasonable  
 “and wicked men.” 2 Thess. iii. 1, 2.  
 “Would pray for him, that he might soon  
 “be restored to them.” Heb. xiii. 18, 19.  
 Now had the Apostle believed, that  
 Saints departed could hear his prayers;  
 had he believed that their addresses and  
 petitions would have been more or equally  
 effectual for the attainment of the ends,  
 for which he so earnestly entreats the as-  
 sistance of the prayers of Christians; may  
 we not fairly suppose, and reasonably  
 conclude, that his earnestness to discharge  
 his apostolical function, his sincerity for  
 the welfare of his converts, his zeal for  
 the furtherance of the Gospel, his vehe-  
 ment desire for the saving of souls and for  
 the glory of God, would have prompted  
 him to have put up his petitions to them?  
 But of this he has left no example, no  
 instance. We never hear him uttering a  
 single prayer in any one of his Epistles to  
 the

the Virgin Mary, to Angels, or to Saints departed for their intercession, or for any thing else.

From the words of St. Paul to Philemon, "Hearing of thy love, and faith, " which thou hast towards the Lord Jesus " and towards all Saints," the Catholics say, we are authorised to place our faith in Saints departed \*. But this inference, drawn from this passage, is not a just one; for the Apostle here makes use of the figure Synthesis : and "faith" is to be referred to Christ, and "love" to the Saints. The same sentiment he expresses in his Epistle to the Colossians, which well explains this passage. "We give " thanks for you, since we heard of your " faith in Christ Jesus, and the love,

\* The invocation of Saints, who certainly have not the attribute of Omniscience or Omnipotence, recalls to the mind Cicero's observation upon the doctrine of the Epicureans.

*Sin autem Dî neque possunt nos juvare, nec volunt; nec omnino curant; nec, quid agamus, animadvertant; nec est quod ab his ad hominum vitam permanare possit; quid est quod ullos Dîs immortalibus cultus, honores, preces adhibeamus? Cic. de Nat. Deor. l. i. 2.*

" which



“which you have to all the Saints\*.” This figure of speech is not uncommon in Scripture. “The blind and dumb both spake and saw†;” that is, the blind saw, and the dumb spake. “But ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God ‡,” *i. e.* sanctified by the Spirit, and justified by the name of Jesus.

It is further said, the glorified Saints have a knowledge of our prayers : for our Lord says, “there is joy in the presence of the Angels of God over one sinner that repenteth;” the Saints therefore in heaven must be acquainted with this conversion, and, as conversion is wrought in the heart, they must also have a knowledge of that. But it is to be observed, that Angels only are here mentioned, and that not a word is said of blessed Spirits : and as to the latter being equal in knowledge with the former, which some maintain from Mat. xxii. 30. “They are as the Angels of Heaven,” Christ does not say, that departed Spirits are equal to

\* Col. i. 4.

† Mat. xij. 22.

‡ 1 Cor. vi. 11.

Angels now, but they shall be so in, or at, the Resurrection; they shall be like them, not as to the qualities of their souls, but as to the freedom of their bodies from corruption, as to immortality: “neither  
 “can they die any more,” for they are  
 “the children of God,” to live with him for ever, “being the Children of the Resur-  
 “rection\*.” Besides, the text does not affirm, that the Angels rejoice, but that God rejoiceth in their presence; “there is  
 “joy *ενωπιον των αγγελων* before,” or in the presence of, the Angels of God; so that the Angels may not know the cause of that joy, much less the particular convert, that gave occasion to it: just as an earthly Prince may rejoice before his court, and they know not the reason of his joy. God is compared to the father rejoicing for the return of his prodigal son; the joy therefore is to be ascribed to Him.

Des Mahis says, that “we may profit-  
 “ably invoke the assistance of the An-  
 “gels.” St. John says to the Seven Churches of Asia, “Grace be unto you

\* Luke xx. 36.

“from

“ from the Seven Spirits, which are before his throne \* :” which have been explained of seven principal Angels. But when we consider the style, in which this emblematical book is written, veiled with difficult expressions and obscure visions, that it is in vain to look for more lofty descriptions, or more majestic images than are to be found in it, we may rather suppose, with most interpreters, the Spirit of God to be here represented by the Seven Spirits, expressive of its various gifts and operations, before the throne: this interpretation is agreeable to the genius of this book, and most consistent with the prohibition of prayer to the Angels †. Unless we adopt this interpretation, we shall find it difficult to account for the omission of the Spirit by St. John in his prayer for grace and peace to the Churches.

\* Rev. i. 4.

† Irenæus denies any invocations of Angels to be in use among Christians. L. 2. c. 57.

Origen expressly denies any offering up of prayers to them to be practised by Christians, or reasonable to be done. Cont. Cels. L. 5. p. 233.

The Council of Laodicea is very severe against all who worship Angels, and charges them with idolatry in so doing. Council. Laod. can. 35.

The Catholics urge in favour of their doctrine, that recourse may be had to the intercession of Angels consistently with the word of God, another passage in the Revelations, “and another Angel came  
 “and stood at the altar, having a golden  
 “censer; and there was given unto him  
 “much incense, that he should offer it  
 “with the prayers of all Saints upon the  
 “golden altar, which was before the  
 “throne, and the smoke of the incense,  
 “which came with the prayers of the  
 “Saints, ascended up before God, out of  
 “the Angel’s hand.” Here we are told, that “the prayers of the Saints ascend to  
 “God from the hands of the Angels, why  
 “not then put some into their hands for  
 “them to offer them to God \*” I answer, that most interpreters consider the Angel, mentioned in these two verses, as an emblem of Christ. The Angel of the Lord was an usual title of Christ. In the 63d chapter of Isaiah, v. 9. he is called “the Angel of his (God’s) presence;” and in Malachi, iii. 1. “the messenger

\* Des Mahis, p. 342.



“ (or Angel, *αγγελος*) of the covenant ;” and in the passages produced by the Romanists from the Old Testament, viz. Gen. xlviii. 16.—Joshua v. 14.—Numbers xxii. 31, 32.—the Angel means Christ\*.

The Romanists argue, that the Angels “ are ministering spirits, sent forth to mi-

\* It was the universal belief not only of the primitive Christians, but likewise the ancient Jews, that it was the “ Messiah” who conducted the “ Israelites” by the pillar of cloud and of fire. “ Behold,” says God, Exod. xxiii. 20, 21. “ I send an Angel before thee to keep thee in the way, “ and to bring thee into the place which I have prepared ; “ beware of him and obey his voice, provoke him not ; for “ he will not pardon your transgressions, for my name is in “ him.” He is here indeed called “ an Angel ;” but it is at the same time declared that he had power to pardon transgressions, and that in him was the name of God. And accordingly the incommunicable name “ Jehovah” is given to him.—“ Jehovah went before the People,” Exod. xiii. 21. “ in a pillar of cloud by day and of fire by night ;” and “ Jehovah,” Exod. xiv. 24. “ looked unto the host of the “ Egyptians through the pillar of fire and the cloud.” It could not therefore be a created Angel, for which of them has power to pardon sins ? In which of them is the name of God ? It was “ the Angel of the Covenant.” Isa. lxiii. 9. “ the Angel of God’s presence ;” Malachi iii. 1. an Angel by office not nature : “ the Captain of the Lord’s “ host ;” which title when “ Joshua” heard “ he fell on his “ face and did worship and said unto him, What saith my “ Lord unto his Servant ?” Josh. v. 14. Bandinel’s Bampton Lect. 5.

“ nister

“ nister for them, who shall be heirs of  
“ salvation ;” and therefore religious service may be paid to those intermediate agents, as it were, and promoters of our salvation. St. Paul was on earth an instrument of God to save some. He says of himself and the Apostles, “ we are  
“ labourers together with God,” labourers for the salvation of mankind. He calls their preaching of Christ the “ savour of life  
“ unto life to all who believe in Christ \* :” and in his Epistle to Timothy, he exhorts him to unite an exemplary life and sound doctrine, that he might “ both save himself, and them that heard him †.” But are we on that account to pay religious adoration to the Apostles ? Could St. Paul intend this ? Moses and Aaron, we know, were the ministers of God in bringing the children of Israel out of Egypt ; and they were frequently preserved from death by their prayers and intercessions. But would it, do you think, have been right in the Jews to have paid to “ them” religious worship ? Would they not have

\* 2 Cor. ii. 16.      † 1 Tim. iv. 16.

been condemned, as guilty of gross idolatry, had they done so? Do the Catholics remember the reply of our Lord, "Get thee hence, Satan: thou shalt worship the Lord thy God, and him only shalt thou serve?"

Excellent are the words of St. Austin \*, and with them I shall conclude this discourse. I can speak, says he, safer and more pleasantly or cheerfully to my Lord Jesus, than to any of the Saints of God. "For that" we have commandment, "for this" we have none; "for that" we have example in Scripture, "for this" we have none; there are many promises made "to that," but "to this" there is none at all; and therefore we cannot in faith pray to them, or at all rely upon them for helps.

\* De visita. infirmo. lib. 1. c. 2.

## SERMON VI.

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INVOCATION OF THE VIRGIN MARY, OF  
SAINTS AND ANGELS—IMAGES.

MAT. iv. 10.

*Thou shalt worship the Lord thy God, and him  
only shalt thou serve.*

THAT the “ Romish doctrine, concerning  
“ the adoration and invocation of Saints  
“ and Angels, is grounded upon no war-  
“ ranty of Scripture, but rather repugnant  
“ to the word of God \*,” will, I trust,  
appear to you evident, when you recal to  
your thoughts what I have advanced, up-

\* Artic. 22.



on the subject, 'in a former discourse. I cannot, however, dismiss that doctrine, without dwelling longer upon the worship the Romanists pay to the Virgin Mary, as it is very remarkable \*. We admire her excellent faith and holiness; we honour her memory, as a person, whom "he that is mighty hath" peculiarly

\* Books of devotion to the Virgin Mary are numerous. But there was one translated into English for the use of the Roman Catholics here, of a most shocking nature. This is entitled, "The Devotion of Bondage, or the Practice of perfectly consecrating ourselves to the Service of the Blessed Virgin, permissu superiorum 1632." The Bishop of St. Omer's licensed and recommended it highly both to clergy and laity, granting several indulgences to those who should make a devout use of it. In this book persons are urged to offer up their souls and bodies, as bond slaves to the Blessed Virgin. Horrid idolatry! Among her high prerogatives there recounted, this is the sixth, viz. "the sovereign dominion that was given her, not only over the world, but over the Creator of the world." To fill up the detestable measure of absurdity and blasphemy, in the devotions to her, the Priest gives the blessing in the following words, "The Virgin Mary, with her pious Son, bless us." (See the Primer, or Office of the Blessed Virgin Mary, printed in English 1699, p. 16.) where she is placed at least upon a level with the Son of God. To what an enormous degree will superstition extend! Smith on the Errors of the Ch. of Rome, p. 239.

“magnified,” and whom “all generations  
“shall call blessed\* :” more we do not.  
Scripture being silent, as to any worship  
being due to her, we presume not to pray  
to and invoke her; but they address the  
Virgin Mary in the following terms:—  
“Empress of heaven: queen of angels  
“and men, through whom, after God,  
“the whole earth liveth; mother of  
“mercy: the fountain of grace and sal-  
“vation; the only hope of sinners. Who  
“ever trusted in thee, and was confound-  
“ed? To thee I commit all my hope  
“and all my comfort; under thy defence  
“is my refuge; make haste to help me  
“in all things, which I shall either do or  
“think every moment of my life; loose  
“the bonds of the guilty: enlighten the  
“eyes of the blind; free us from all sin;  
“and drive away from us all evil: grant  
“us to escape eternal damnation, and  
“cause the glory of paradise to be be-  
“stowed on us.” What authority, or  
what cause for such expressions? Yet all  
are to be found partly in their public of-

\* Luke i. 48, 49.

fices, and partly in their approved books of devotion. Formerly in their very mass-book they went yet farther ; and “ begged her by virtue of her parental authority, “ to command of her Son what they “ wanted \*.” But to this very day in another office, they intimate the same thing, by exhorting her that “ she would shew “ herself to be his Mother ;” and the better to make sure of her doing so, they apply to St. Joachim, who they say, was her father, though indeed it is not certainly known who her father was, much less whether he was saint or sinner ; they apply to St. Joachim, and tell him, that “ as his daughter can possibly deny him “ nothing, it is in his power to do every “ thing he will for them.”

To judge by the practice of the “ Romish “ Church,” who would not think that the New Testament was filled with precepts for the worship of the Saints, especially the Virgin Mary ? Whereas, even in the Gospels, she is but seldom and occasionally mentioned ; our Saviour seeming on

\* Jure Matris impera redemptori.

purpose

purpose to take less notice of her, as if he foresaw what advantages taking more would give to the extravagances of after times. When he was told that his mother and brethren were without, "Who," says he, "are my mother and my brethren? He that doth the will of my Father, the same is my mother, my sister and brother \*." And when the woman brake forth into that rapture, "Blessed is the womb that bare thee, and the paps that gave thee suck!" Our Saviour turns to another subject, "Yea, rather blessed are they that hear the word of God and do it †?" In the Acts the Virgin Mary is just mentioned once. In the Epistles and Revelation not at all. But farther: the Romanists have invented a fable of her body being taken up into heaven, and appointed a solemn festival in honour of it. They have instituted a form of devotion (the Rosary ‡) in which

ten

\* Mat. xii. 48, 49, 50. † Luke xi. 27, 28.

‡ The Rosary and Crown of the Virgin were, it is generally believed, instituted in the tenth century. The Rosary consists in fifteen repetitions of the Lord's Prayer, and an hundred



ten addresses are made to her for one to God; and successive Popes have granted indulgences and blessings to all that shall say it. Their writers about her have gone incredible lengths. Cardinal Bonaventure, by putting her name instead of God's; and some other necessary alterations, hath applied the whole book of Psalms to her\*. He hath altered the "Te Deum." "We

hundred and fifty salutations of the Blessed Virgin: while the Crown, according to the different opinions of the learned concerning the age of the Blessed Virgin, consists in six or seven repetitions of the Lord's Prayer, and six or seven times ten salutations, or "Ave Maria's." Mosheim.

\* So many forms of prayer, allowed and practised in their Church (of Rome) have been so often objected to them, wherein these things (their praying to Saints or Angels to help their necessities as well as to pray for them) are manifest, that I cannot but wonder this should be denied. Do they believe we never look into their Breviaries, Rosaries, Hours, and other books of devotion, wherein such prayers are to be found? Do they think we never heard of the Offices of the Blessed Virgin, or our "Ladies Psalter," (a blasphemous book never yet censured), wherein the Psalms, in their highest strains of prayer to God, are applied to the Virgin Mary? I have known myself intelligent persons of their Church, who commit their souls to the Virgin Mary's protection every day, as we do to Almighty God's; and such who thought they understood the doctrine and practice of their Church, as well as others.

Stillington on the Idol. of the Ch. of Rome, p. 160.

"praise

“ praise thee, O Mary , we acknowledge  
“ thee to be the Lady ;” and so in other  
hymns of the Church. Nay, he hath made  
a Creed for her. “ Whoever will be saved,  
“ it is necessary that he hold the true faith  
“ concerning Mary ; which except a man  
“ keep whole and undefiled, he shall pe-  
“ rish everlastingly.” Now, if their  
Church really disapprove these things,  
why do they never censure them ? Why  
is this very man canonised for a Saint,  
whilst we are condemned as heretics ?  
For not content with thinking this kind  
of worship lawful, they pronounce ac-  
cursed, whoever shall think otherwise.

History informs us that, in the fifth cen-  
tury, divine worship degenerated so much,  
that it became more a gaudy spectacle,  
than the oblation of holy affections to the  
Deity. The Churches, exceeding all  
bounds in their riches and magnificence,  
were adorned with costly images, among  
which that of the Virgin Mary, holding  
the child Jesus in her arms, obtained the  
first place. The altars and the chests, in  
which the relics were preserved, were,  
in most places, made of solid silver : as  
if

if the Supreme Being took pleasure in, or received any gratification from such splendid pomp, and ostentatious shew of outward service \*.

Again,

\* Middleton in his Letter from Rome, speaking of presents, &c. says, a piece of zeal, which continues still the same in modern Rome, where each Church abounds with lamps of massy silver, and sometimes even of gold, perpetually burning before the altars of their Saints, or miraculous images, as St. Anthony of Padua, or the Lady of Loretto, on every great festival : when the high altar covered with gold and silver plate, stuck full of wax lights, looks more like the rich side-board of some great Prince, dressed out for a feast, than an altar to pay divine worship at. P. 145.

Princes and great persons, as it used to be of old, (Consul Apollini Æsculapio, Saluti dona vovere, & dare signa inaurata jussus: quæ vovit, deditque. Liv. l. 40, 37.) frequently make offerings of large vessels, lamps, and even statues of massy silver and gold, with diamonds, and all sorts of precious stones of incredible value; so that the Church of Loretto is now become a proverb for its riches of this sort. Ibid. p. 154.

Historians are unanimous in their accounts of the splendour and furniture of Churches in the Papal dominions and in Roman Catholic countries being inexpressible. The massive gold and silver, the custodias for the Host, the urns, the jewels, and other ornaments, are inestimable. Guthrie (Geog. Gram. p. 491.) observes, Loretto is the admiration of the world for the riches it contains. The Image of the Virgin Mary, and of the divine Infant are of cedar,

Again, Another thing we differ in is this: They make pictures of God the Father, under the likeness of a venerable old man. To justify this they advance, that “ God \* presented himself to Daniel “ under the figure of an old man. The “ ancient of days did sit—the hair of his “ head was like the pure wool †: and to “ St. John with a face resembling a Jasper “ stone; and he that sat was to look upon “ like a Jasper, and a Sardine stone ‡.” They tell us indeed, “ they § have no de- “ sign of representing God himself, but “ only of making imperfect symbols of “ some of his perfections, even the sym- “ bols which God himself has chosen,

cedar, placed in a small apartment, separated from the others by a silver balustrade, which has a gate of the same metal. It is impossible to describe the gold chains, the rings and jewels, emeralds, pearls and rubies, wherewith this image is loaded, and the angels of solid gold, who are here placed on every side, are equally enriched with the most precious diamonds.

How little of this mass of treasure now remains to excite the surprise of the traveller, or call forth the description of the future historian? *Tempora mutantur, Tempa mutantur cum illis!*

\* Des Mahis, p. 317.

† Dan. vii. 9.

‡ Rev. iv. 3.

§ Des Mahis, p. 319.

“ viz.



“ viz. that of a man who appeared to the  
 “ Prophets. I saw the Lord, Isa. vi. 1.  
 “ sitting upon the throne, &c. Upon the  
 “ likeness of the throne, Ezek. i. 26. was  
 “ the likeness as the appearance of a man  
 “ above upon it ; And behold a certain  
 “ man, Dan. x. 5. clothed in linen, whose  
 “ loins were girded with fine gold of Up-  
 “ haz. His body was also like the beryl,  
 “ and his face as the appearance of light-  
 “ ning, and his eyes as lamps of fire, and  
 “ his arms and his feet like in colour to  
 “ polished brass. All Catholics have an  
 “ abhorrence of representing God by  
 “ images of any other kind.” Let the  
 Catholics recollect, that a visible resem-  
 blance of the Divine Nature was posi-  
 tively refused to Moses, when he request-  
 ed it. “ And he said, I beseech thee, shew  
 “ me thy glory. And he said, Thou  
 “ canst not see my face : for there shall no  
 “ man see me and live.” Let them call  
 to mind, that when Moses and the Elders  
 “ saw the God of Israel,” they beheld no  
 determinate figure—they “ saw no simi-  
 “ litude,” no resemblance of God, by  
 which either his essence, or properties,

or

or actions were represented. They saw only an inconceivable resplendent brightness.—God is described in the New Testament thus :—He is “light—he dwelleth “in light, which no man can approach “unto; which no man hath seen, nor “can see. No man hath seen God at any “time.” The Schechinah, the visible appearance of God to men in a mighty splendour of flame and fire, was given as a preservative from idolatry; in order, it should seem, that men might not think God could be represented by any image; that they might make no other symbol of God’s presence, besides that which from the beginning he had chosen to appear in. The vision of Ezekiel, where the form of a man is represented to that Prophet, was a representation of the *Λογος*, the “Word,” that was to be made flesh. “As the appearance of the bow, that is in the “cloud in the day of rain, so was the “appearance of the brightness round “about\*.” As the rainbow was a token of God’s benevolent covenant with men,

\* Ezek. i. 28.

so the light, reflected from this vision, having the appearance of a rainbow, denoted God's mercy to mankind, the foundation of which was the Incarnation of our Lord, of which the man, represented to Ezekiel, was a figure. The observation of Doddridge upon the fourth chapter of the Revelation of St. John, will assist us in interpreting the above cited texts of Isaiah, Ezekiel and Daniel. "Immediately I was in the Spirit," &c. This phrase, he says, signifies to be under a strong and supernatural impulse, caused by the miraculous operation of the Spirit of God, acting on the imagination in such a manner, as to open extraordinary scenes, which had not any exact external archetype. We are not to imagine, that the person sitting on the throne, or the four animals, or the four-and-twenty Elders, were real beings existing in nature, though they represented, in a figurative manner, things that did really exist. It seems probable, that all that passed was purely in the imagination of St. John. This will keep us, in our interpretation, clear of many difficulties, not to

say absurdities, which would follow from a contrary supposition ; namely, that there is in heaven an animal in the form of a lamb, to represent Christ : and that God himself appears in a human form, &c. The able and pious commentator goes on ; the rainbow of Emerald was, no doubt, to express a covenant of peace, of which the “ rainbow ” was, with Noah, an appointed token.

The Catholics make images of Christ and of his Saints after their own fancy. Before these images, and even that of the Cross, they kneel down and prostrate themselves ; to these they lift up their eyes, and in that posture pray. As to pictures\* of the Father Almighty, “ whom “ no man hath seen, or can see†,” all visible figures must represent him such as he is not ; must lead the ignorant into low and mean ideas of him ; and give others, from a contempt of such representation, a contempt of the religion that

\* Since the world began, never was any thing more foolish than to picture God, who is present every where.

Polydore Virgil, lib. 2. de invent. c. xxiii.

† 1 Tim. vi. 16.



uses them. The Jews, though the Old Testament figuratively expresses in words the power and attributes of God by parts of the human form, were yet most strictly forbidden all sensible representations of him under any form. Their Lawgiver, impressed with the absurdity, and aware of the danger of likening God to any image, of its tendency to idolatry, warns and cautions them against it in these strong terms. “Take good heed unto  
 “ yourselves ; (for ye saw no manner of  
 “ similitude on the day that the Lord  
 “ spake unto you in Horeb, out of the midst  
 “ of the fire) lest ye corrupt yourselves,  
 “ and make you a graven image, the si-  
 “ militude of any figure, the likeness of  
 “ male or female. The likeness of any  
 “ beast, that is on the earth, the likeness  
 “ of any winged fowl, that flieth in the  
 “ air. The likeness of any thing that  
 “ creepeth on the ground, the likeness of  
 “ any fish, that is in the waters beneath  
 “ the earth ; and lest thou lift up thine eyes  
 “ unto Heaven, and when thou seest the  
 “ Sun, and the Moon and the Stars, even  
 “ all the host of Heaven, shouldest be  
 “ driven

“driven to worship them and serve them,  
 “which the Lord thy God hath divided  
 “unto all nations under the whole  
 “heaven\*.”

Worshipping the true God under a material representation of any kind is nothing less than Idolatry. “They have no knowledge, that set up the wood of the graven image, and pray unto a god that cannot save†.” St. Paul styles all such worshippers idolaters, as were some of them,† who made a golden “Calf in Horeb, and worshipped the molten image.§ And how was his spirit stirred within him, when he saw the city of Athens full of images, wholly given to Idolatry? “Forasmuch,” says he, “as we are the offspring of God, we ought

\* Deut. iv. 15——19.

These verses well describe ancient Egypt; for the Egyptians paid adoration to a most contemptible rabble of Deities of all sorts, male and female, terrestrial as well as celestial, and had numerous images of them. Such was their absurdity, that they worshipped not only the Sun, Moon and Stars, but even brute beasts of the lowest kind, bulls, cows, sheep, goats, dogs, cats, birds, serpents and crocodiles.

† Isa. xlv. 20.

‡ 1 Cor. x. 7.

§ Ps. cvi. 19.

“not

“not to think, that the godhead is like to  
 “gold, or silver, or stone graven by art,  
 “or man’s device\*.” Nothing can be  
 more unreasonable than to worship God  
 by images, than to suppose there is any  
 resemblance between God† and images,  
 or that God was capable of receiving any

\* Acts xvii. 29.

† The Prophet Isaiah sets forth, in very expressive language, the absurdity of likening God to any image. “To  
 “whom then will ye liken God, or what likeness will ye  
 “compare unto him? The workman melteth a graven  
 “image, and the goldsmith spreadeth it over with gold, and  
 “casteth silver chains—chooseth a tree that will not rot;  
 “he seeketh unto him a cunning workman to prepare a  
 “graven image that shall not be moved.—It is he that  
 “sitteth upon the circle of the earth, and the inhabitants  
 “thereof are as grasshoppers—To whom then will ye  
 “liken me, saith the Holy one,” who am of an infinite,  
 spiritual and incomprehensible nature, not to be represented  
 to men, by any similitude. Isa. xl. 18, 19, 20, 22, 25.  
 “He burneth part thereof in the fire, and the residue  
 “thereof he maketh a God, even his graven image; he  
 “falleth down to it and worshippeth it, and prayeth  
 “unto it, and saith, deliver me, for thou art my God.  
 “They have not known, nor understood. None consi-  
 “dereth in his heart, neither is there knowledge, nor un-  
 “derstanding to say, I have burnt part of it in the fire, yea,  
 “also I have baked bread upon the coals thereof; I have  
 “roasted flesh, and eaten it, and shall I make the residuo  
 “thereof an abomination? shall I fall down to the stock of  
 “a tree? See Isa. xlv.

honour by them. The same argument the same apostle makes use of to the Romans. They who “knew God, did not “glorify him as God,” in respect of his eternal power and godhead, but “changed “the glory of the uncorruptible God, “into an image made like to corruptible “men, and to birds and four-footed “beasts, and creeping things\*.” “Changing his glory into images” is opposed to “the glorifying him as God,” in respect of his eternal power and godhead; so that those two, “to glorify God by an image, “and to glorify him as God,” are inconsistent with each other. Yet how near doth this approach to what the Church of “Rome” doth now, in making pictures of God the Father! Our blessed Saviour indeed, having taken on him human nature, is capable to be represented in a human form. But as all such representations must be imaginary ones, so they are useless ones too. The memorials of himself, which he hath appointed in the Sacrament, we may be assured, are suffi-

\* Rom. i. 21, 23.



ent to all good purposes ; and these other memorials have always produced absurd and wicked superstitions. St. Paul, it is true, in his epistle to the Philippians directs “ every knee to bow at the name of Jesus\* ;” but the “ name of Christ” cannot, as some Catholics affirm, signify here a representation of Christ, any more than the “ name of the Lord” in the third commandment signifies the image of God : besides the direction is to bow “ at,” or rather “ in,” and not “ to” the Name of Christ†. At the mentioning of the name of Jesus we are reminded of Him, to whom we owe all manner of reverence, without dishonouring him, as the object of our worship, by any “ images” of him, which commonly represent that, which is neither the “ object,” nor “ reason” of our worship.

\* Philip. ii. 10.

† *Εν τῷ ὀνόματι*—This text of St. Paul is descriptive of the exaltation of Christ, and of the extent of his power—  
 “ In his name every knee shall bow, of things in heaven,  
 “ of things on earth, of things under the earth—all power  
 “ is given unto him in heaven, and in the earth. Mat. xxviii.  
 “ 18. Angels and authorities and powers being made sub-  
 “ ject unto him. 1 Pet. iii. 27. Every tongue should  
 “ confess, that Jesus Christ is Lord.”

As for the images of the Saints, there being no pretence for worshipping the Saints themselves, there is yet less pretence for worshipping these representatives of them. Here the Catholics say, they do not worship\* images, but only Christ and his Saints by these images. But not a few of their own writers† own they

\* I desire to know whether any worship doth at all belong to the image or no? If none at all, to what end are they kneeled before and kissed, which, if the images had any sense, they would think was done to them.

Stillington on the Idol. of the Ch. of Rome, p. 100.

† Aquinas, &c. They are to be worshipped, says Bellarmine, “ita ut ipsæ terminent venerationem; ut in se considerantur, et non solum ut vicem gerunt exemplaris.” Bellar. de imag. l. 2. c. 24. ap. Vitruv. in Is. xliv. 20.

Pope Pius the 4th's Creed, the standard of the Faith of the Church of Rome asserts, that the images of “Christ and the mother of God” are to be had and retained, and that due honour and worship are to be given to them.

Townsend speaking of the Processions of the Holy Week at Barcelona, observes, in every Church I find two images as large as life, the more immediate objects of their devotion: the one representing Christ as taken from the Cross, the other the Virgin in all her best attire &c. More than a hundred thousand persons all the morning crowded the streets, hurrying from Church to Church to express the warmth of their zeal and the fervour of their devotion, by bowing themselves in each, and kissing the feet of the most revered image.

they do worship images, and with the same degree of worship that they pay to the

image. The last supper of Christ with his disciples, the treachery of Judas, the Crucifixion, the taking from the Cross, the anointing of the body, and the burial, &c. were represented by images, as large as life, as highly ornamented, as carving and gilding, rich silks, brocades and velvets with curious embroidery, executed by the most skilful artists, could make them. Travels through Spain in 1786 and 1787. V. i. p. 107, 108.

Middleton in his prefatory discourse to his letter from Rome, p. 25. says—I could mean no other images, but such as had temples, altars and a religious worship instituted to them; for such are all the images of the Popish Church.

What else can we say of those miraculous images, as they are called, in every great town of Italy, but that some Divinity or Power is universally believed to reside in them? Are not all their people persuaded, and do not all their books testify, that these images have sometimes “moved themselves” from one place to another; have “wept, talked, and wrought many miracles?” In the high street of Loretto, which leads to the Holy House, the shops are filled with beads, crucifixes, Agnus’s dei’s, and all the trinkets of popish manufacture; where I observed “printed certificates” or testimonials, affixed to each shop, declaring all their toys to have been “touched by the blessed image;” which certificates are provided for no other purpose, but to humour the general persuasion, both of the buyer and the seller, that “some virtue” is communicated by that touch, from a “power residing in the image.” Ibid. p. 27.

——Every

the persons, whose images they are. And  
for

———Every traveller, who sees what passes at the Shrine of any celebrated Saint, or miraculous image in Italy, will be convinced by ocular demonstration, that their people are trained, instructed, and encouraged to believe, that there is a “Divinity or Power residing in those images,” and that they actually “offer up prayers and put their trust” in them. For if there is no such belief amongst them, for what purpose do they expose “those images” so solemnly, and carry them about “processionally” on all occasions of public distress? Is there any charm in a block of wood or stone, to produce rain, or avert a pestilence? Or, can “senseless images” have any influence towards moving the will of God? No, the sole end of producing is, not to move God, but the populace; to persuade the deluded multitude, that there “is a power in the image,” that can draw down blessings upon them from heaven; a doctrine that repays all their pains of inculcating it, by a perpetual supply of wealth to the treasury of the Church. This therefore, as it appears from undeniable facts, is the universal belief of “all popish” countries; grounded, as they all assert, on the evidence of perpetual miracles, wrought by the particular agency of these “sacred images” of which I could produce innumerable instances from their own books. In the Church of “St. Mary of Impruneta,” about six miles from Florence, is a “miraculous picture of the Virgin Mary,” painted by St. Luke, and held in the greatest veneration through all Tuscany; which, as oft as that state happens to be visited by any calamity, or involved in any peculiar danger, is sure to be brought out, and carried in procession through the streets of Florence; attended by the Prince himself, with  
all



for the Cross\* particularly, in their public offices, they expressly declare themselves

all the nobility, magistrates and clergy; where it has never failed to afford them present relief in their greatest difficulties. In testimony of which they produce authentic acts and records, confirmed by public inscriptions, setting forth all the particular benefits miraculously obtained from each procession; and the several offerings made on that account to the "sacred image" for many centuries past, down to these very times: from the notoriety of which facts, it became a proverb over Italy, that "the Florentines had got a Madonna, which did for them, whatever they pleased." Ibid. p. 39.—42. Vid. *Memorie Istoriche della miracolosa immagine*—passò in proverbio per tutta l'Italia; che i Fiorentini hanno una Madonna, che fa alor modo. p. 85.

\* The Cross on Good Friday, being veiled, is by degrees, discovered to the people, first one arm of it, then the other. At the unveiling of each part, the priest says, as directed by the rubrics for the day, "Ecce lignum Crucis," behold the wood of the Cross: to which the congregation answers, "Adoremus," Let us worship. Then the Clergy first, and afterwards the laity on their knees adored the Cross laid on a cushion for that purpose on the altar. And the Roman Pontifical declares, that the adoration to be given to the Cross is that which they call *Latria*, or the highest adoration given to God himself: which was the doctrine of Thomas Aquinas, styled the Angelical Doctor, and other eminent divines of that Church. Smith on the Errors of the Ch. of Rome, p. 243. The reader is referred to his Dialogue 9th concerning Invocation of Saints and Angels.

In

selves to adore it; and in plain words, petition it in one of their hymns, “to give increase of grace to the righteous, and pardon to the guilty.” But had they no regard to the image, but only to the person represented, why is an image in one place looked upon to have so much more power and virtue, than an image of the same person in another? Why hath that of our Lady of “Loretto,” for instance, so much more honour done it, than that of our Lady any where else? We own the Council of “Trent” does give a caution that no divinity be ascribed to images, nor any trust put in them; and the Heathens gave the like caution often with respect to theirs; but this never hinders the Scripture from condemning them as Idolaters. And the reason is, that such cautions never are, or can be observed by the multitude. The safest way therefore would be for the Roman Catholics to follow the example of

In the Pontifical, published by the authority of Pope Clement the 8th are these words, p. 672. The Legate’s Cross must be on the right hand, because Latria, or divine honour is due to it.

good King Hezekiah, who “ brake the  
 “ images, and brake in pieces the brazen  
 “ serpent, that Moses had made, and re-  
 “ duced it to ashes, because the Israelites  
 “ did burn incense to it.\*” He rather  
 chose to destroy this memorial of God’s  
 mercy to his people in the Wilderness,  
 than to suffer it any longer to be abused  
 to Idolatry. This example was followed  
 by his descendant Josiah, who “ cut  
 “ down the images, the groves (which  
 should have been translated Idols, placed  
 in groves) and the carved images and  
 “ the molten images he brake in pieces,  
 “ and made dust of them.” Let them  
 “ cast their Idols of silver, and their Idols  
 “ of gold, which they have made for  
 “ themselves to worship, to the moles and  
 “ to the bats†.”

Place sensible objects before the multi-  
 tude to direct their worship to, and in  
 those objects their worship will termi-  
 nate; instead of relying upon God, they  
 will place their dependence on those, who  
 cannot either “ hear or help them.” This

\* 2 Kings xviii. 4.      † Isa. ii. 20.

the primitive Christians saw too plainly in the Heathens, ever to think of imitating them. Accordingly neither images, nor pictures, were allowed in Churches for near four hundred years. And, when, after being more than once condemned, they came to be allowed, no honour was intended to be paid to them. On the contrary, when it began to be paid, which indeed was not long, it was severely censured, and particularly in the eighth century, by above three hundred Bishops, assembled in Council at Constantinople. But about thirty years after, the second Council of "Nice" (so ill did Councils agree) established it. Yet even this Council held representations of "God" to be unlawful. And all the western countries, except Italy, under the Pope's immediate direction, continued to condemn the "worship" of "all" representations for some ages afterwards. But by degrees it first became general, and then so grossly scandalous, eclipsing the lustre of the Christian Religion, and corrupting its very essence, that the Church of "Rome," it seems,



seems, hath judged it the wisest way to leave the second Commandment, which too plainly forbids these things\*, out of their

\* I confess it cannot enter into my mind, how God should have forbidden the worship of images by more express and emphatical words than he hath done; and if he had used any other words, their sense might as well have been perverted as these are. If a Prince should under a very severe penalty forbid all his subjects making any "image or resemblance," with an intent to give honour to him by kneeling before it; would not that man be thought very ridiculous, who should go about to interpret the "Law" thus, that the Prince did not forbid them to make any "picture" of "himself," or his "Son," or any of his "favourites" (for the worship of these could not but redound to his own "honour") but only forbade them to make the image of an "Ape," or an "Ass," or a "Tyger," thinking to honour their Prince thereby? Much such an exposition is that here given of the law: "God" forbids any image or similitude with respect to his worship (for it is ridiculous to imagine the "Law" means any thing else), but, he saith, "This law must not be understood to exclude a Crucifix," nor I suppose any image of "God" himself, (at least as he appeared of old;) nor "of his Saints or Angels, with an intention to worship God, by them;" but only that they should not worship "Apis" or "Dagon," an "Ichneumon" or a "Crocodile," or any of the most ridiculous follies of the Heathen. If this had been the meaning of the law, why was it more plainly expressed? Why were none of the words elsewhere used, by way of contempt of  
the

their ordinary catechisms and manuals of devotion, under the absurd pretence of its being only a part, I suppose an insignificant one, of the first ; and divide the tenth into two, to make up the number ; lest, if the common people should know it, their consciences should start at the doing of a thing so directly contrary to the plain command of God ; though since they have been charged with this, they have thought fit in some of them, but not in all, to restore it. This commandment is full and peremptory against this practice, “ I am the Lord, thy God—thou shalt not make unto thee any graven

the “ Heathen idols” here mentioned, as being less liable to ambiguity ? why in so short a comprehension of “ laws,” is this “ law” so much enlarged above what it might have been, if nothing but what he saith, were only meant by it ? For then the meaning of the two first precepts might have been summed up in very few words: “ You shall have “ no other Gods but me ;” and you “ shall worship the “ images of no other Gods but me.” This is his meaning, but far enough from being that of the “ second Commandment.” Stillingfleet, p. 59. 60.

Let the reader consult Stillingfleet’s discourse on the Idolatry of the Church of Rome, and he will see, that, if God may be allowed to interpret his own law, the worshipping of images, though designed for his honour, is Idolatry.

“ image

“image, or any likeness of any thing  
“that is in heaven above, or that is in the  
“earth beneath, or that is in the water,  
“that is under the earth.” Every kind  
of image, whether graven or painted,  
whether of a real or imaginary be-  
ing, is comprehended under the signifi-  
cation of the words of this law. All re-  
presentations\* of Angels, of men, of  
beasts, of creeping things, of fishes, and  
such other deities, as the Egyptians and  
other Heathens worshipped, are directly  
and positively forbidden to be made for  
worship——“thou shalt not bow down  
“thyself to them, nor serve them;” thou  
shalt not shew thy reverence by any ex-  
ternal acts or outward gestures: for “I  
“the Lord thy God, am a jealous God;”  
I will not bear any sharer, any partner or  
rival in my worship, but will severely pu-  
nish Idolatry, and visit the iniquity of

\* How contrary is this Romish Artifice to the command  
of Moses for the observance of the whole Decalogue?  
“Ye shall not add unto the word which I command you,  
“neither shall you diminish aught from it, that ye may  
“keep the commandments of the Lord your God which I  
“command you.” Deut. iv. 2.

them,

them, who give that glory to images, which is due only to me. And we read that the “wrath of God waxed hot” against the Israelites, because they “had corrupted themselves, in that they made a molten calf, and worshipped it, and sacrificed thereunto.” Oh, this people, said Moses unto “the Lord, have sinned a great sin, and have made them gods of gold. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. In the day, when I visit, will I visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made\*.”

Whatever may be advanced by the Romanists in favour of the use of images, as helps to impress the mind with deeper and stronger sentiments of reverence and devotion, experience proves that, amongst the ignorant common people, at least, dangerous and slippery is the step, and short the transition† from this practice to the

\* Exod. xxxii. 10, 31, 33, 34, 35.

† Over the door at each Church (at Moscow) is the portrait



the sin of Idolatry. And Idolatry is clearly contrary to, is disallowed, prohibited, and condemned by the word of God. “ Little children, keep yourselves from “ Idols\*. They that make them are like “ unto

\* 1 Joh. v. 21.

trait of the Saint, to whom it is dedicated : to which the common people bow and cross themselves before they enter ; they pay their homage, as they pass, by taking off their hats, and occasionally touching the ground with their heads, a ceremony which I often saw them repeat nine or ten times in succession.

Coxe’s Trav. Russ. V. i. p. 399.

The Greek religion prohibits the use of carved images ; but the pillars of their Church, the walls and ceilings are painted with representations of our Saviour, the Virgin Mary, and different Saints. Some of the favourite Saints are adorned with silken drapery fastened to the walls, and studded with jewels ; some are painted upon a gold ground, and others are gilded in all parts but their face and hands. The shrine or Sanctuary is divided from the body of the Church by the skreen, on which the most holy pictures are painted or hung. Ibid. p. 397.

On the North side of the Royal Doors (which lead to the Shrine) the picture of the Virgin Mary, Dr. King (to whose work, on the Greek Church in Russia, the reader is referred for further information) observes, is always placed, and that of Jesus on the South ; next to which is that of the Saint, to whom the Church is dedicated. Candles or lamps are usually suspended before the images of Jesus and the

“unto them ;—so is every one that trust-  
“eth in them. O Israel, trust thou in  
“the Lord\*.”

the Virgin, and several others, and sometimes kept perpetually burning. King p. 29.

The images of the learned are the Gods of the Vulgar, who adore with their hearts, what they behold with their eyes. Ibid. p. 9.

Save us, O most holy Virgin. Ibid. p. 112.

O holy Martyr, Dionysius, pray unto God for us. Ibid. p. 118.

\* Ps. cxv. 8, 9.

## SERMON VII.

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### TRANSUBSTANTIATION.

#### MAT. XXVI. 26.

*Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat ; this is my body.*

THE Sacramental bread and wine is an object of “ Popish ” worship \*. For it is an article of faith with Papists, that the

\* The same divine worship, which we give to God himself, is in express terms to be given to the most holy Sacrament ; and an anathema is pronounced against all who deny it. Concil. Trident. Sess. 13. c. 5.

There is no manner of doubt left, but that all Christians ought to give the same worship to this holy Sacrament, which they give to God himself. For it is not therefore less to be worshipped, because it was instituted by Christ our Lord that it might be taken. Ibid.

L

substance

substance of these is, by the words of consecration, changed into the substance of the living body and blood of Christ, into his identical, real body: which change they call transubstantiation. Now, were this really the body of Christ, we have no command to worship it under this disguise. No intimation is given, that we are to worship Christ in the elements, supposing him present there. If it be said, the general command doth extend to him, wherever he is present, it is easily answered, that this argument proves no more his worship in the elements, than in any other piece of bread; for Christ, being God, is every where present; and if his presence only may be ground of giving adoration to that, wherein he is present, we may as lawfully worship the sun or the earth, or any other thing, as they do the Sacrament. For he is present in all of them. But our worship is not to be guided by our own fancies, but by the will of God; and we have no command from God to worship Christ in the Sacrament. But if the bread and wine be not changed into the real body of Christ, the



Catholics then pay that honour, that homage and adoration to a bit of bread, which belongs only to the eternal Son of God. And surely it is easy to decide, whether a small wafer, which is the bread they use on these occasions, be the body of a man, and whether wine in a cup be blood. Almost all our senses tell us they are not. Our eyes and feeling, our smelling and tasting inform us they are not. Are we not to follow such evidence? if we are not to believe our senses, in the plainest objects of them, where there is every opportunity of examining the matter, how are we to believe any thing at all?

Transubstantiation is as contrary to reason, as it is to our senses. That a human body, in its full dimensions, should be contained in the space of an inch or two, is surely very like a contradiction; that the substance of bread should not be in the Sacrament, where they own all the properties of bread are; and that the substance of flesh should be there, and not one of the properties of it appear, is surely absurd; that the very same body

of Christ, which is now in heaven at the right hand of God, should at the same time be on earth in the right hand of the Priest : and that there should be several thousands of those bodies upon earth, at many hundred of miles distance from one another, and yet all those be that very same one body also ; these are such notions, as, one would suppose, no person, in his sober senses, could for a moment entertain. . If one and one be two, then one body of Christ here, and one body of Christ there make two bodies of Christ. But is not this absurd ? Hath Christ two bodies ? Is it the property of body to be in different places, at one and the same moment ? Can the same natural body be here and in Rome, in London and at Paris at the same time ? Can a man be at many thousand miles distance from himself, and afterwards come and meet himself, (as two of their pretended real bodies of Christ often do), and then pass by himself, and go away from himself, to the same distance he was at before ? Can he, in one place be standing still, in another be carried along, in motion and not  
in

in motion at the same instant of time? Can there be a true human body without any visible member of such a body? Can the properties and qualities of any substance remain, when the substance itself, wherein these qualities exist, continues not the same, but is changed, or pretended to be changed, into a subject totally different? Can the shape and form, the colour, the smell and taste of bread and wine remain, without any subject, wherein they subsist?

Well do the Papists direct their poor people to profess in their “English” manual of prayers before the mass\*, 1725, p. 409. “Herein I utterly renounce the “judgment of my senses, and all human “understanding.” For surely we must entirely give up the testimony of our senses, and totally surrender the use of our reason, before we can be prevailed

\* The Latin word Missa (in English, Mass) signifies a dismissal of the Catechumens, or Candidates for Christianity, before the office of the Eucharist, they being in the Primitive Church admitted to the Prayers and Sermons, but not to the Communion. Before that service began, the Deacon cried out, “ite, missa est:” hence the Roman Catholics call the whole Communion Service the Mass.

upon to believe, that the elements of bread and wine do not remain in the Sacrament, after consecration, but are changed into the real body of Christ\*.

But

\* If the substance of bread and wine be substantially converted into the body and blood of Christ, then every day some substance is made the body or blood of Christ, which before was not the body; and to-day something is Christ's body, which yesterday was not.

Scotus brings together several of the absurdities contained in the doctrine of Transubstantiation; and tells us, That to prove the possibility of Christ's "body" being contained under the "species of bread and wine," many things must be proved, which seem to involve a contradiction; as, 1. "That one quantum" (or extended body) "may be together in the very same place with another. 2. That "a less quantum may be together in the same place with "a greater," *i. e.* a body of less extension may occupy not only the same, but as much room as a body of greater extension does: which is to say no more but this, that a body less than another may be as great as that other even whilst it is less than it. 3. "That a greater quantum may be together with every part of a less quantum," *i. e.* a body that is greater than another, may be as little as the least part of that other body, which is less than it. 4. "That "a subject may be without quantity," *i. e.* there may be a body, which hath no kind of magnitude. 5. "That a "body may be somewhere where it was not before, without "changing its place;" *i. e.* a body may be removed to another place, whilst it remains still in the same place. 6. "That a quantum may be without any quantitative mode,"  
*i. e.*



But with God, they plead, all things are possible, therefore this is so. Now we own, all things, which are not impossible in themselves, are possible with him : but God himself cannot do what in its own nature cannot be done. For instance, he cannot destroy his own being, he cannot cease to be just and good, because this has a contradiction in it : and for the same reason, he cannot do any thing else, that has a contradiction in it : for that would be doing a thing, and at the same time not doing it ; to ascribe which to God, is not to magnify, but to mock his power.

Another absurdity follows from the doctrine of transubstantiation, which is this, since every host contains the whole Christ, our Saviour was alive, and crucified and dead at the same time, at his last supper he took and eat himself, gave himself, from himself, his body being eaten by his disciples, whilst they saw him stand before them, and his blood drunk by

*i. e.* a body may be extended without any manner of extension. Distinct. l. 4. dist. 10. qu. 1. Vid. Tillotson on the Rule of Faith,

them,

them, even whilst it remained in his veins !

Again, Our Saviour, to prove the reality of his resurrection, bids his disciples handle him and see, that it was he himself; bids them believe their own senses, their sight and their feeling; but were the doctrine of transubstantiation a true doctrine, might they not have replied: it is not many days since thou, Lord, didst teach us to disbelieve our senses, not to believe that to be bread and wine, which thou shewedst us was bread and wine—if we must not believe our senses in the one case, why are we to believe them in the other—if we must not believe that to be bread and wine, which almost every one of our senses tells us to be such, why must we believe that thou art risen from the dead? The argument produced from sense is as strong for the one as the other. Is the Church of Rome aware of the consequence of making such things necessary to be believed? Does not the belief of them expose the Christian's faith to great uncertainty? Does it not overthrow all foundations of faith? What becomes of their tradition? Tradition, observes Stillingfleet,

lingfleet \*, being a continued kind of sensation, can be no more certain than sense itself ; and he adds, that the Apostles might have been deceived in the body of Christ after the resurrection, and the “ Church ” of any age, in what they saw or heard.

But the Catholics say, Transubstantiation and the Trinity are doctrines equally credible ; the one has no more difficulty than the other. But surely the difference between the credibility of the one, and that of the other is evident. The Trinity is revealed in Scripture : Transubstantiation is not mentioned. The former, we own, is a mystery ; it cannot be fully understood by us ; it is above our reason ; our weak and limited powers cannot fathom it ; we are by no means suited to such knowledge in our present state ; we are not capable of it. We now “ see through “ a glass darkly ; neither is it needful for “ us, to see with our eyes the things that “ are in secret † ; ” it is our business “ to “ think upon what is commanded us with

\* On the Idol. of the Ch. of Rome, p. 7.

† Eccclus. iii 22.

“ reverence.”

“reverence.” In short, the particular manner how the three persons partake of the Divine Nature, we can no more understand, than we can completely comprehend how God has existed from before all time, and will exist through the endless ages of eternity. But what Christian disbelieves, on that account, or doubts of the eternity of God? God is every where. “Whither shall I go from his presence? There is not a word in my tongue, but thou, O Lord, knowest it it altogether \*.” How can this be? “Such knowledge is too wonderful and excellent for us. We cannot attain unto it.” But who doubts or disbelieves the doctrine?

Again, There is nothing we see to be false in the Trinity, only we do not see the particular manner in which some things said concerning it are true. But in transubstantiation there are many things we see to be false, and which can in no manner be true: it plainly contradicts our senses. The Trinity, though we confess

[\* Ps. cxxxix. 3, 6, 5.



it to be incomprehensible, contradicts not any of our senses: it is not, as transubstantiation, an object of our senses\*: it does not appeal to any of them. It is an object of faith; it is revealed for the trial and exercise of that; and it surpasses our apprehension, and is incomprehensible, because the nature of God is immaterial, infinite and incomprehensible. But the same cannot be said of bread and wine, which are material, finite, and conceivable by us.

But the Papists say they have Scripture

\* Divine Revelation, in matters not capable of being judged by our "senses," is to be believed, notwithstanding any argument can be drawn from sensible experiments against it, as in the belief of "God," the doctrine of the "Trinity," the future state of the soul, &c. In the proper objects of sense, to suppose a "Revelation" contrary to the evidence of sense, is to overthrow all certainty of faith, where the matters to be believed depend upon matters of fact. As for instance, the truth of the whole "Christian doctrine" depends upon the truth of "Christ's Resurrection" from the dead: if sense be not here to be believed in a proper object of it, what assurance can we have, that the "Apostles" were not deceived, when they said they saw "Christ" after he was risen? Stillingfleet on the Idol. of the Ch. of Rome, p. 534.

for

for transubstantiation. “We \* do not believe there is bread in the Eucharist after the consecration. For when Jesus Christ promised to give the Eucharist, he said, The bread, that I will give, is my flesh.” And when he instituted it, he did not say, “In this bread is my body :” but he said, “This is my body †.” These words, “this is my body,” might, it is true, signify, “in this bread is my body,” if it was usual for bread to contain the body of Jesus Christ; as these words “this is wine,” clearly import, in the usual acceptation, “there is wine in this vessel,” because the vessel is com-

\* Des Mahis, p. 225. It is also objected and alleged by some, that the words of the institution, “This is my body,” cannot be interpreted figuratively, but must be taken literally, because *τὸ*, “this,” is the neuter gender, and *ἄρτος*, “bread,” the masculine; and therefore these words cannot be joined together. To this we reply, that it is not uncommon to put the demonstrative pronoun in the neuter gender, though it is made use of to express something that is of the masculine or feminine gender—*τὸ νυν ἐσθίουν ἐκ τῶν ὀστέων μου, καὶ σὰρξ ἐκ τῆς σαρκὸς μου*. Gen. 2. 23. *Ὡς φοβέρος ὁ τοπος εἶδος, οὐκ ἐστὶ τὸ αὐτὸ ἀλλ’ ἡ οἰκὸς ἐστ.* Gen. xxviii. 17. But St. Paul removes the objection by joining, 1 Cor. xi. 27. the words *τὸν ἄρτον τὸν αὐτὸν* both together.

† John vi. 52. Mat. xxvi. 26.

monly

monly used to contain wine: otherwise these words, "This is such a thing," are generally understood in a literal sense, to denote the substance of the thing spoken of. The bread, which Jesus Christ held in his hands, not having been made for the purpose of containing his body, these words, "This is my body," cannot mean, "this bread contains my body." They then signify, that the thing, which Jesus Christ held in his hands, was really his "body." Most strange and sudden change! We allow that our Saviour said, when he gave the Sacrament, "This is my body:" but did he not also say at another time, "Verily, verily, I am the door of the sheep:" and at another, "I am the vine\*?" Have not mankind always called a representation of any thing by the name of what it represented? Why then is our Lord not to be understood in the same figure here? The Apostles surely understood him, as they were used to do in such cases. They who were so backward at comprehending

\* Joh. x. 7: xv. 1, 5.

difficult things, and so ready to ask questions about them, did they, without any surprise or any question, apprehend that our Saviour then took his own body in his own hand, and gave that one body to each of his twelve Apostles at the same time, and that each of them swallowed \*  
him

\* To eat the very God we worshipped, the very Heathens owned to be a most absurd, ridiculous and mad thing. “*Ecquem tam amentem esse putas, qui illud, quo vescatur, Deum credat esse?*” Cic. de Nat. Deor. l. iii. 16. Can you think any one so mad, as to believe that, which he eats, to be a God? The Egyptians, saith Origen, contr. Cels. l. 1. p. 40. think a brute creature to be God, and abstain from eating of his flesh, more than from death. *μηκρο θανατε φυλαξασθαι απο τεδε τε ζωε κρεων γευσασθαι.*

“Lo, shall we sacrifice,” said Moses to Pharaoh, Exod. viii. 26. “the abomination of the Egyptians before their eyes, and will they not stone us? We will go three day’s journey into the wilderness, and sacrifice to the Lord our God.” He would not sacrifice in Egypt, because the Egyptians abhorred to kill, or to see killed the beasts, which they worshipped.

Averroes, an Arabian philosopher, in the eleventh century, remarks, “I have enquired into all religions, and have found none more foolish than the Christians, because that very God they worship, they with their teeth devour.” Apud Perroon de Euch. l. 3. c. 29. p. 973.

Bellarmino (of the College of Cardinals, near the end of the sixteenth century, a zealous defender of the Church of Rome,



him down their throats, though he was all the while sitting at the table with them? Can any thing be more absurd?

Again, The bread is called, in the present tense, Christ's "body broken, his "body given," even whilst he was alive, and so his body was not actually broken and given for us; it therefore could not be literally his broken body, but only by way of representation, as being then instituted to represent that body, which was shortly to be given, and broken on the Cross for us. Just as in Exodus, before the Passover was celebrated, before God, passing over the Israelites, had smitten the Egyptians, it was said of the Paschal

Rome, who wrote upon most of the Controversies, that subsisted between Protestants and that Church) confesses, *L. 2. de Euch. c. 12.* that this among the "Heathens" was always judged "*stultissimum paradoxum*," the most foolish paradox, as appears, says he, from the words of Averroes.

The Mahometans think they cannot reproach Christians more than by calling them, "the devourers of their God." *M. la Boulay Voyage, part I. c. 10. p. 21.* and they affirm, that by thus eating Christ's flesh, the Christians use him worse than the Jews did, because, say they, it is more savage to eat his flesh, and drink his blood, than only to procure his death. *Vid. Whitby on Mat. 26.*

lamb

lamb, "It is (the present tense) the Lord's "Passover," is that, which is instituted to represent it, "for this night, I will "smite all the first-born of Egypt, and "will pass over you\*." Thus it is said of circumcision, "This is my covenant†," before that Abraham was actually circumcised. And when the Jews ate the unleavened bread, they said, This is the bread of affliction (that is, the representation or memorial of that bread) which our fathers did eat in the wilderness ‡.

The

\* Exod. xii. 11, 13. † Gen. xiv. 10.

‡ Grotius, and other critics observe upon this, we are considering, that the present tense is put for the future, "broken" for that which "shall be broken," and "shed," for "shall be shed," the future being near and certain. Our Saviour uses this mode of speaking more than once. "The son of man," Mat. xxvi. 45. "παράδοσθαι" is betrayed into the hands of sinners, "before" he was so, Judas then being nigh, and coming very shortly to betray him. Τὴν ψυχὴν μου τίθω, "I lay down my life," Joh. x. 15. when he was ready to do so; as he was to have his body broken and his blood shed, when he was prepared as a victim, to be offered the next day. Ἐγὼ ἡδὴ σπένδομαι, says St. Paul, 2 Tim. iv. 6. "I now offer up myself," when, as we translate it, "he was ready to be offered." It is allowed by Cardinal Cajetan on Luke xxii. and other learned men of the Church of "Rome," that Christ at his last supper,

when

The Romanists plead, farther, the passage in the 6th chapter of St. John, where many Jews having followed our Saviour, because he had fed them with the miracle of the loaves, he bids them, “labour not for the meat which perisheth, but that which endureth unto everlasting life, which he would give them, who is the true bread from heaven.” Now, were this meant of the Sacrament, and to be understood literally, we must conclude not bread turned into Christ’s body, but his body turned into bread, which is contrary to what they hold. But the whole is only a figurative way of saying that the souls of men receive from the fruits of his death a much more valuable nourishment, than their bodies receive from their daily food. Christ was that spiritual bread, which nourisheth to life eternal, prefigur-

when he celebrated the Communion with his disciples, used the present tense for the future; and Jansenius says, The pouring out of the blood is rightly understood of the pouring it out upon the Cross. Concord. 131. Christ’s body was not broken, nor his blood poured out till the next day, nor did he offer up himself, as a sacrifice to his Father till then: Christ did not then command his Apostles to offer him up in the Eucharist, when he bid them “do this.”

ed by the manna coming down from heaven. Just as he elsewhere says, "who-  
 " ever drinketh of the water that I shall  
 " give him, shall never thirst ; it shall be  
 " in him a well of water springing up in-  
 " to everlasting life : " which nobody ever  
 understood literally \*. Just as Wisdom  
 speaks

\* This metaphor of meat and drink to express divine knowledge, the food of the soul, was very familiar to the eastern nations, and frequently used by the Jewish writers. In the writings of Philo we often meet with " food of the soul, the heavenly food, the celestial and incorruptible nourishment of a soul desirous of knowledge." Solomon, Prov. ix. 5. introduces Wisdom crying in the streets, " Come eat of my bread, and drink of the wine that I have mingled," that is, as it is explained in the following verse, " go in the way of understanding." So Isaiah lv. 2, 3. " Eat that which is good, and let your soul delight itself in fatness ; " in other words, " incline your ear and come unto me ; hear and your soul shall live." " I have fed you," St. Paul says to the Corinthians, 1 Cor. iii. 2. " with milk and not with meat." " Ho every one that thirsteth," Isa. v. 51. " come ye to the waters, and he that hath no money ; come ye, buy and eat ; yea, come buy wine and milk, without money, and without price." Thus the blessings of the Almighty, particularly the graces and gifts of the Holy Spirit, are represented and promised in Scripture under the metaphor of rivers and streams. " With thee is the well of life," saith the Psalmist, xxxvi. 9. " I will pour water," saith Isaiah, xlv. 3. " upon him that  
 " 12



speaks herself in Eccclus. xxiv. 21. "They  
 " that eat me, shall yet be hungry, and  
 " they that drink me, shall yet be thirsty:"  
 that is, they who have tasted the pleasures and benefits of virtue, will always desire a still greater experience of them. But the Jews perversely cavilling at these words of our Saviour, he goes on very strongly to assert the propriety of them—that "his flesh is meat indeed, and his

" is thirsty, and floods upon dry ground; I will pour my  
 " Spirit upon thy seed, and my Spirit upon thy offspring;  
 " that is," saith the Targum, "as waters are given to the  
 " thirsty earth, so will I give my Spirit upon thy sons." And  
 in Zechariah, xiv. 8. "It shall be in that day, that living  
 " waters shall go out of Jerusalem." So our Saviour told  
 the Samaritan woman, Joh. iv. 13, 14. if she had known  
 the "Gift of God," the value and excellence of the gift of  
 the Holy Spirit, and "who it was that said to her, Give me  
 " to drink, she would have asked of him, and he would  
 " have given her living water—the water that I shall give  
 " him, shall be in him a well of water, springing up to  
 " everlasting life. In the last day, that great day of the  
 " feast (of tabernacles) Jesus stood and cried," Joh. vii.  
 37, 38, 39. saying, "If any man thirst, let him come to  
 " me, and drink. He that believeth on me, out of his  
 " belly shall flow rivers of living waters. But this he spake  
 " of the Spirit, which they that believe in him, should receive."  
 "ceive." Who ever understood these passages in a literal  
 sense?

“ blood drink indeed ; that he who eateth  
 “ the one, and drinketh the other, dwell-  
 “ eth in him, and liveth by him, but he  
 “ that doth not, hath no life in him.”

But now these words being spoken, you see, concerning the present time, “ My  
 “ flesh is meat indeed,” and so on, cannot principally relate to the Sacrament, for there was yet no such thing, nor till a year or two after.

Des Mahis says \*, “ Our Lord foresaw  
 “ that” all “ the Church would believe the  
 “ Eucharist to be truly his body : so that  
 “ if he had not approved of that belief,  
 “ he would undoubtedly have avoided an  
 “ expression so fitted to confirm it, as this  
 “ is, ‘ This is my body !’ He also ob-  
 “ serves †, ‘ The verse in which it is said,  
 “ my flesh is meat indeed, and my blood  
 “ is drink indeed’ is of great weight : for  
 “ this word, ‘ indeed,’ shews likewise  
 “ that our Lord intended to inforce upon  
 “ the Jews, whom he was answering,  
 “ the belief, that his body would really  
 “ be received into the mouths of Chris-

\* P. 207.

† P. 158.

“ tians.

“ tians. In fact, this word ‘indeed’ or  
 “ truly (vere in the Latin vulgate, and  
 “ *αληθως* in the Greek) is never used in  
 “ the holy Scriptures, except in expressing  
 “ some reality. It is true our Lord has  
 “ said, ‘I am the true vine.’ Joh. xv. 1. but  
 “ these are two very different forms of  
 “ expression.” The only difference I can  
 see in the form of expression is, that in  
 one expression the adjective, “ *αληθινη*, true”  
 is used, in the other, the adverb “ *αληθως*,  
 “ truly.” “The word ‘*αληθως*,’ which is  
 “ rendered in our versions truly, surely,  
 “ indeed, of a truth, is never introduced,”  
 says Des Mahis, “ by the Holy Spirit, un-  
 “ less on occasions, where there is no-  
 “ thing figurative.” I beg leave to be of  
 a different opinion, and maintain, that,  
 in Scripture language, a thing is said to  
 be that “ truly,” which it is only “ spiri-  
 “ tually,” or by way of allegory, or in  
 reference to some natural effects, per-  
 formed by that, which it is said truly and  
 indeed to be. And I refer the reader, in  
 proof of what I am advancing, contrary  
 to the assertion of Des Mahis, to Luke  
 xvi. 11, “ *το αληθινον*, the true riches:” to  
 Joh.

Joh. i. 9. “ το φως το αληθινον, the true light :”  
to Joh. xv. 1. “ αμπελος η αληθινη, the true  
“ vine :” to Heb. viii. 2. “ η σκηνη η αληθινη,  
the true tabernacle :” and in this spiritual  
sense I conceive Christ said of himself,  
Joh. vi. 32. “ I am ο αβλος αληθινος, the true  
“ bread,” which “ came down from hea-  
“ ven,” truly nourishing and strengthen-  
ing the soul of the believer.



## S E R M O N VIII.

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TRANSUBSTANTIATION—ADORATION OF THE  
HOST—DEPRIVING THE LAITY OF THE  
CUP.

JOHN vi. 53.

*Except ye eat the flesh of the Son of man, and  
drink his blood, ye have no life in you.*

FROM these words the Papists conclude that in the Sacrament of the Lord's Supper "we eat the very body, and drink the "very blood of Christ." But "the flesh "and blood of Christ" here plainly signifies the same as bread in the 35th, 48th, and 51st verses, where Christ says, "he "is the bread of life, and he that eateth "of this bread shall live for ever;" but  
no

no one surely will pretend to maintain, that Christ was, or could properly be bread, or be literally eaten as such ; he, being only figuratively and spiritually bread, could only figuratively and spiritually be to be eaten as such. In the same sense his flesh is to be eaten. “ The bread “ that I will give is my flesh, which I “ will give up” unto death, “ for the life of “ the world,” to obtain eternal life for every true believer. Christ himself is here denoted, who was to die for the world : “ eating \* his flesh and drinking his blood,” mean believing in and receiving Christ, as suffering and shedding his blood for mankind, he being our “ propitiation only “ through faith in his blood † :” and that we might not take these words in their

\* 1 Cor. xi. 39. “ Eating and drinking damnation” means receiving damnation.

Heb. xiii. 10. “ We have an altar, of which they have “ no right to eat, who serve the tabernacle,” who still adhere to the worship and oblations appointed for the Jewish tabernacle : “ to eat,” that is, to partake of the sacrifice offered upon the altar of the Cross, to partake of the memorials of the body of our Lord broken on the Cross, by partaking of which, we testify our Communion with Christ and his Church.

† 1 Rom. iii. 35.

literal

literal sense Christ himself tells us, v. 63. "they are spirit, and they are life." The meaning therefore is, that our Saviour's coming and suffering in the flesh, and shedding his blood for mankind is the spiritual life of the world: that whoever imbibes the doctrine he taught, and partakes by faith of the benefits he procured at his death, his soul is inwardly strengthened by them, and shall be finally preserved to a happy immortality. For in this figurative sense he immediately directs his disciples to understand his words, when misunderstanding them in a literal one had somewhat staggered them. "Doth this," says he, "offend you? It is the spirit that quickeneth: the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life."

St. Paul in his first Epistle to the Corinthians, says, "the Israelites did all eat of the same spiritual meat, and did all drink of the same spiritual drink. For they drank of the spiritual rock that followed them, and that rock was Christ\*."

\* 1 Cor. x. 3, 4.

The Papists themselves do not think from hence, that the Jews did eat and drink Christ literally : and Christians do it in the same manner they did, only with a clearer and more distinct faith : for in this spiritual sense Christ explains his words. We believe “ his body and blood to be verily “ and indeed taken and received by the “ faithful in the Lord’s Supper,” that is, an union with him, to be not only represented, but effectually communicated to the worthy receiver. The worthy communicant, by the eating of this flesh and the drinking of this blood by faith in the passion of our Lord, receives spiritual sustenance and nourishment ; he will be assisted by God’s grace to forsake sin ; his faith will be confirmed ; his soul strengthened in holiness ; he will, in a word, after a devout commemoration of the sacrifice of the death of Christ, be refreshed and comforted with the divine favour, and that Gospel-grace, by which justification and remission of sins are obtained, and everlasting happiness in heaven promised through the blood of Jesus.

Scripture, so far from favouring transubstantiation,



substantiation, is express against it. Christ calls the wine, even after the Apostles had drunk it, “this fruit of the vine;” that therefore, which after consecration remains “the fruit \* of the vine,” cannot be substantially changed into the blood of Christ, and consequently that, which Christ gave the Apostles to drink, was not substantially changed into his blood. And St. Paul, who certainly knew the meaning of our Saviour’s words better than any Romanist, frequently calls that bread (which the Corinthians did eat of, which was to them the “Communion of “the Body of Christ,” and by eating of which unworthily, they became “guilty “of the body of Christ, not discerning †

\* “I will not drink henceforth *ἐκ τῆς τοῦ γεννηματος* “*τῆς ἀμπέλης*, of this fruit of the vine,” which I have now drunk with you, “until I drink it new with you in my father’s kingdom;” whence it is plain, that it was the fruit of the vine, real wine, which our Saviour drank of, and communicated to his Disciples in the Sacrament. Mat. xxvi. 29.

Moses calls wine the “pure blood of the grape.” Deut. xxxii. 14.

† Μη διακρίνων, not making a difference between that and common food; not considering the design and solemnity of the Sacrament.

“the

“ the Lord’s body”) at and after its consecration, “ as oft,” saith he, “ as ye eat “ this bread and drink this cup, ye do “ shew the Lord’s death till he come \*;” and declares, “ we are all partakers of that “ one bread †.” Had our Saviour, when he said, “ this is my blood, which is shed “ for you,” meant literally, he had said falsely; for his blood was not shed, till afterwards, and could not be drunk then. Neither is it in a condition of being shed at present, and cannot therefore be drunk now. Christ’s body is, Acts i. 9. in heaven, far removed from us, advanced to the highest dignity, there to continue, Acts iii. 21. “ until the times of the resurrection of all things;” and therefore we cannot eat that body, which sits at the right hand of God; which, upon Christ’s ascension, underwent a great change, was ‡ glorified, whereby it became fitted for heaven and immortality.

Transubstantiation, moreover, “ overthroweth,” as the article § expresses it,

\* 1 Cor. xi. 26. † 1 Cor. x. 17.

‡ Phil. iii. 21. His glorious body.

§ Article 28.

“the nature of a Sacrament:” since it supposes what we eat and drink, not to be the “sign or symbol,” but the thing “signified.”

The doctrine of transubstantiation was unknown for above five hundred years after Christ. But as ignorance and superstition increased, it began, about eight hundred years after Christ, to be explicitly entertained. Some \* opposed it; some

\* Bellarmine (de Euch. l. 3. c. 23.) Suarez (in 3 dis. 49. Qu. 75. Sect. 2.) and Vasquez (in 3 part. disp. 180. Qu. 75. art. 2. c. 15.) acknowledge Scotus, the great schoolman, to have said, that this doctrine cannot be evidently proved from Scripture. Bellarmine grants this not to be improbable; and Suarez and Vasquez acknowledge Durandus (in Sect. l. 4. dist. 11. Qu. 1. c. 15.) to have said as much. Ockham, another famous schoolman, says (in 4 Sect. Q. 5. and Quod. l. 4. Q. 3.) expressly, “that the doctrine which holds the substance of the bread and wine to remain after consecration, is neither repugnant to reason, nor Scripture.” Petrus ab Alliaco, Cardinal of Cambray, says (in 4 Sect. Q. 6. Art. 2.) of “Transubstantiation there is no evidence in Scripture.” Cardinal Cajetan (in Aquin. 3. part. Q. 75. Art. 1.) confesses that “the Gospel doth no where express that the bread is changed into the body of Christ: that we have this from the authority of the Church: that there is nothing in the Gospel, which enforceth any man to understand these words

some received it, as a mystery promoting the reverence of the Sacrament: others were zealous in support of it, as increasing the authority of the Priest: for what could he not do, who could make God? By degrees this doctrine prevailed, till in the thirteenth century, it was avowed and established by the imperious Pontiff Innocent the III<sup>d</sup> as an article of faith. And when once the believing the consecrated bread and wine to be literally the body and blood of Christ obtained, the worshipping them as such quickly followed. The idolatrous adoration of the Host, a direct adoration to the elements was soon introduced by the superstition of those dark ages, contrary to Scripture; for not one word is there mentioned of carrying about,

“ words of Christ, ‘ this is my body,’ in a proper and not  
 “ in a metaphorical sense; but the Church having under-  
 “ stood them in a proper sense, they are to be so explained :”  
 which words in the “ Roman” edition of Cajetan are expunged by order of Pope Pius V. (*Ægid. Conic. de Sacram.* Q. 75. Art. 1. n. 13.) Cardinal Contarenius (*de Sacram.* l. 2. c. 3.) and Melchior Canus (*Loc. Theolog.* l. 3. c. 3.) one of the best and most judicious writers that Church ever had, reckon this doctrine among those, “ which are  
 “ not expressly found in Scripture.”



about, lifting up or worshipping this Sacrament. These things were not ordained by Christ. His institution is; Mat. xxvi. 26, &c. that the bread should be blessed, broken and eaten; the wine blessed, given and drunk in remembrance of him; "take eat: drink ye all of it: this do in remembrance of me," are our Lord's directions. The exposing this Sacrament for worship, as the Papists do, and carrying it about in processions\*,  
along

\* After Easter they have one (a procession) upon a smaller scale, about seventy Priests, each with a lighted flambeau in his hand, preceded by a herald with his banner, carrying the Host, under a canopy of crimson velvet, to those, who had not been well enough to receive it in the Churches. Townsend's Travels through Spain in 1786 and 1787, b. 1. p. 114.

One evening, when this public walk (at Aranjuez) was thronged with ladies, many of whom were richly dressed, on the tinkling of a little bell at a distance, scarcely to be heard, in one moment all were upon their knees. Upon asking a lady what was the matter, she told me, that "his Majesty" was passing. Had I enquired of a Frenchman, he would have said "C' est le bon Dieu qui passe." Her look pointed me to the spot, where two ladies of fashion had quitted their carriage to the Host, which the Priests were carrying to some dying Christian. Had it been the rainy season, they must have done the same; and had the public walk been even wet and dirty, none would have been excused from kneeling. Ibid. p. 335, 336,

Mosheim

along the streets and public places in foreign countries, is a sad and senseless perversion of this sacred institution ; so strange a perversion, that it is barely possible to believe it, and that only because the fact is too well known to be denied. It is idolatry ; it is worshipping the “ Creature” *παρεα τον κτισαντα*, “ beside,” or in conjunction with “ the Creator, who is “ blessed for ever. Amen \*.”

Des Mahis † says, the Protestants “ act “ in direct contradiction to the Holy Scrip- “ ture, by the vehement opposition they “ conceive against genuflections, and other “ marks of external reverence, shewn to

Mosheim, remarking how much the multitude are delighted with the splendor of external institutions, and that the circumstances of their being attached to the pomp of ceremonies has always been favourable to the views of the Romish Clergy, since the pomp of religion naturally casts a part of its magnificence upon its ministers, and thereby gives them imperceptibly a vast ascendant over the minds of the people, gives the following anecdote. The late Lord Bolingbroke, being present at the Elevation of the Host in the Cathedral at Paris, expressed to a Nobleman, who stood near him, his surprise, that the King of France should commit the performance of such an august and striking ceremony to any subject.

\* Rom. i. 25.

† P. 234, 235, 238.

“ the Eucharist, either at the altar, or in  
“ public. For though the cloud, that  
“ passed before Moses was infinitely infe-  
“ rior in dignity to the Holy Eucharist,  
“ Moses bowed down prostrate to the  
“ earth to adore God in it, when it pass-  
“ ed, and cried out, ‘ The Lord God,  
“ merciful and gracious,’ &c. Exod. xxxiv.  
“ 6, 8. In like manner the ark was a  
“ symbol infinitely less of God’s presence,  
“ than the Holy Eucharist, yet a veneration of it was enjoined.” ‘ Adore,’ says  
“ the Royal Prophet, ‘ his foot-stool.’ Ps.  
“ xcix. 5. ‘ We will go into his taber-  
“ nacle, we will adore in the place where  
“ his feet stood.’ Ps. cxxxii. 7. “ And  
“ the faithful then believed, they never  
“ could give too many external demon-  
“ strations of their piety. So when the  
“ ark was carried into the city of David,  
“ all the people accompanied it with se-  
“ ven choirs of music, and David danced  
“ with all his might, to honour the ark  
“ with every demonstration of joy. It is  
“ then expressly contrary to Holy Scrip-  
“ ture to discommend the external wor-  
“ ship, which Catholics pay to the Holy  
“ Eucharist,

“ Eucharist, since it is an incomparably  
“ more august symbol of God’s presence  
“ among the Christians, than the ark was  
“ among the Israelites—and not only so,  
“ but because our Lord is there really pre-  
“ sent. So that this worship is a real ado-  
“ ration, grounded on all those passages of  
“ Holy Scripture, that teach us to adore  
“ Jesus Christ, such as the following,  
“ ‘ Let all the Angels of God adore him.’  
“ Heb. i. 6. ‘ God hath given him a name,  
“ above every name, that in the name of  
“ Jesus every knee should bow.’ Philip.  
“ ii. 10.—“ they beheld it (the Eucharist)  
“ as the body of our Saviour, a body ani-  
“ mated with his Spirit, and sanctified by  
“ the union of his divinity.” I have, I  
trust, proved the doctrine of the real pre-  
sence of Christ in the Eucharist to be un-  
scriptural, and contrary to the words of  
Christ’s institution ; and therefore all reli-  
gious worship of the Eucharist must be  
improper and wrong. I shall only add,  
that we do not find in Scripture any com-  
mand to adore Jesus Christ in the Eucha-  
rist, or any thing to lead us to believe,  
that the Apostles paid this tribute of re-  
ligious



ligious worship to him in that Sacrament. Our Lord not being in the Eucharist, the cloud that passed before Moses was not infinitely inferior in dignity to it. It is expressly said, *Exod. xxxiv. 5.* “The Lord descended in the cloud, and stood with him” (Moses) “there.” “And the Lord, *v. 6.* passed by before him and proclaimed, The Lord, &c. *v. 8.*” “Moses made haste and bowed his head to the earth, and worshipped,” not surely the cloud, but the Lord, whom he knew to be in it. “If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, &c.”

With respect to the Ark, the quotations made by Des Mahis from the Royal Prophet, do not accord with our translations; they are not accurate. In neither the old or new translation is it, “adore his footstool,” but “worship at his footstool—fall down before his footstool. We will worship at his footstool—fall low on our knees before his footstool.” The mercy-seat being above the Ark there (said the Lord to Moses, *Exod. xxv. 22.*) I will meet with thee, and

“ I will commune with thee from above  
“ the mercy-seat,” &c. this being the  
place of God’s special presence, the Ark  
is very properly and very naturally called  
God’s footstool. And was it not natural  
for King David to exhort his subjects to  
worship for his powerful deliverances and  
manifold blessings? Was it not natural  
for him, when the Lord had given him  
rest round about from all his enemies ;  
when he had defeated the Philistines,  
and rescued the Ark from the profane  
hands of those heathens, and was taking  
it to Zion, “ to set it in his place, in the  
“ midst of the tabernacle, that he had  
“ pitched for it”—was it not natural for  
him to express by every method in his  
power his gratitude and thanksgiving  
to heaven, his holy joy and triumph upon  
the solemn occasion? This we read he  
did ; and this was all he did. “ The Ark  
“ of the Lord was brought up with shout-  
“ ing, and with the sound of the trumpet ;  
“ and David offered burnt-offerings and  
“ peace-offerings,” not to the Ark, but  
“ before the Lord : and as soon as David  
“ had made an end of offering burnt-  
“ offerings.

“offerings and peace-offerings before the  
 “Lord, he blessed the people in the  
 “name of the Lord of Hosts : and he  
 “dealt among all the people, to every  
 “one a cake of bread, and a good piece of  
 “flesh, and a flagon of wine. So all the  
 “people departed every one to his house\* ?  
 What king, sensible that “except the  
 “Lord keep the city, the watchman  
 “waketh but in vain† ;” that by the Lord  
 of heaven and earth, kings reign, and  
 subjects prosper, would not have done  
 the same, on a similar occasion, and un-  
 der similar circumstances ?

Having considered the worship of the  
 Sacramental bread and wine, built upon  
 the doctrine of transubstantiation, I pro-  
 ceed to another peculiarity of the Church of  
 Rome, I mean, the withholding the cup  
 from the Laity. They acknowledge our  
 Saviour administered the holy Eucharist  
 in both kinds ; they acknowledge he com-  
 manded, that they should “all drink of  
 “that cup‡.” What he commands all

\* 2 Sam. vi. 17, 18, 19.

† Ps. cxxvii. 2. ‡ Mat. xxvi. 27.

to do, why do they forbid all but the Priests to do? They say, the Apostles were commanded to take the cup as well as the bread, because they were priests; and that these words, “*hoc facite in meam commemorationem*, do this in remembrance of me,” made them priests; but this notion is without foundation; and if this were the case, they were twice made priests at the same time, for the words were twice repeated, once after receiving the bread, and once after receiving the cup. 1 Cor. xi. 24, 25. Besides, this argument proves too much: for would not the Laity by the same reasoning be deprived of the bread as well as the wine, since the Apostles may be said to receive them both as priests, for our Blessed Saviour said, “Do this,” before the Apostles ate the bread? If the command of receiving the “cup” relate only to the Clergy, that of receiving the “bread” too must relate only to the Clergy; for there is no distinction made in the gospel; so that their reasoning goes to preclude the Laity from receiving either one or the other. But what impiety



piety is it to alter the ordinance of Christ\*? Christ positively saith, as if he foresaw this error, and designed to guard against it, Drink ye “all” of this; and St. Mark observes, that they “all” drank of the cup†: which word “all” is not spoken of the bread.

That the Laity received the cup, as well as the bread, in the days of the Apostles, is evident from the 11th Chapter of the first Epistle to the Corinthians. St. Paul reprehends the Corinthians for coming to the Lord's Supper, “not for “the better but for the worse;” for varying from the mode, received from the Lord, in the celebration of it, offending both against the rules of charity and temperance and faith, “in not discerning the “Lord's body;” how much more would he have reprehended them, had they so varied from it as to neglect, or withhold the distribution of the cup‡? What he says,

\* *Adulterum est, impium est, sacrilegum est, quodcumque humano furore instituitur, ut dispositio divina violetur.* Cyprian lib. Epist. 8.

† Mark xiv. 23.

‡ The following passage of St. Cyprian; though it relates immediately

says, is address'd to the whole Church of Corinth, and must be allowed to be a true and just comment upon the words of our Saviour, which he recites in that very chapter. Indeed wherever the institution of the Lord's Supper is mentioned, there is not the least hint, that the Clergy are to receive it in one manner, and the Laity in another. And if the sixth chapter of St. John relate to the Sacrament, as the Romanists sometimes maintain, the 53d verse of that chapter expressly declares, that unless, "we drink the blood of the  
 " Son of man," as well as "eat his flesh,  
 " we have no life in us\*." Are not all  
 interested

immediately to those, who were for omitting the wine in the Sacrament of the Lord's supper, and using water in the room of it, is so generally expressed, that it may not be inapplicable here. "But if it be not lawful to lose any  
 " one of the least commands of Christ, how much more is  
 " it not lawful to infringe so great and so weighty ones? and  
 " such as the very Sacrament of our Lord's passion, and  
 " our redemption, and to change it, by human institution,  
 " into quite another thing, than what it is by divine insti-  
 " tution." Epist. lxiii.

\* The words of our Saviour, "except ye drink the blood  
 " of the Son of Man," interpreted in the corporeal sense,  
 do plainly and inevitably infer, that they, who do deprive  
 the

interested in the blood of the new covenant? the blood shed for the remission  
of

the "Laity" all their whole lives of drinking this blood, expose them to inevitable damnation. For though eating and drinking, being taken figuratively, do signify the same thing, viz. believing in a crucified Saviour; yet being taken properly, they cannot be reputed the same thing; for although they, who receive the body only, may be well said to eat the flesh of Christ; because they take something by way of meat into their mouths, yet cannot they be said to "drink his blood," if they take nothing into their mouths by way of drink; since therefore eating and drinking are two distinct actions, so that he cannot properly be said to drink, who only eats; since the privation of life is here connected with not drinking of Christ's blood, as much as with not eating of his flesh, according to the corporeal interpretation of these words; he must certainly be deprived of the life here promised, who doth not receive the cup, because he is deprived of drinking of the blood of Christ. Vid. Whitby, on Joh. vi.

It is advanced by some, that either eating or drinking is sufficient, without doing both, from the passage of St. Paul, 1 Cor. xi. 27. *Ὁς ἂν ἐσθῇ τοῦ ἁγίου τέλου ἢ πίνῃ τὸ ποτήριον*, where the particle *ἢ* "or" is used, and not "*καὶ*, "and;" which, it is said, proves that whole Christ is contained in either species; because it is here said, that men are guilty of profaning both the body and blood of Christ, either by eating "or" (not "and" as our translation has it) drinking unworthily. But in reply it is to be observed, that the Syriac, Arabic, and Ethiopic versions read "and" —that the disjunctive particle "*ἢ*, or" is sometimes put for the copulative particle "*καὶ*, and" —that the promise

of sins? Are not all sinners? Do not all stand in need of the merits of Christ's Blood, to wash away their iniquities? Ought not all then, the whole body of the Church, both laity and clergy, to remember Christ's blood shed for them, and to shew forth the death of their common Lord and Saviour, whose death manifested

mise made to Abraham in Gen. xvii. 8. "and" to his seed, is in Rom. ix. 13. "or" to his seed—that what is in the Hebrew, "or," is in the Seventy rendered "and," see Lev. iv. 23, 28. Num. xv. 28. Mal. ii. 27. what is "וְ," Luke xx. 2. is "וְ," Mat. xxi. 23. Mark xi. 28. Besides, St. Paul having used the copulative all along in this chapter, in the 26th, 28th, and 29th verses, and joined eating and drinking, we cannot suppose him to use a disjunctive here with a design to separate these actions; this were to suppose an inspired Apostle to be inconsistent and at variance with himself; which no one surely will pretend to maintain. But supposing the Apostle did disjoin these actions, it might be only to lay a greater stress upon the guilt of unworthy eating and drinking, which, though they both go together, yet both are very great sins; nor does it follow, that because a man may both eat and drink unworthily, he should therefore only eat, and not drink at all; or that the Apostle supposed it lawful to eat without drinking, or drink without eating. But the next verse "let a man examine himself and so let him eat of that bread, and drink of that cup," settles the point, and exhibits a command for receiving in both kinds. After all, there are copies of as great authority for the particle "וְ," and" as for "וְ," or."

love



love to all, by observing the whole of his ordinance ; by drinking the cup, as well as eating the bread ? The partaking of both is obligatory upon all : it was the command of him, from whose ordinance the Sacrament derives its efficacy. The injunction is express and positive, as has already been observed ; Drink ye “ all ” of this cup. What right hath any Council, or any Church to alter the injunction, and say—Drink ye “ not ” all of this cup ? The Church of Rome may as well pretend to have a right of abrogating the whole institution, as excluding the Laity from a part of it : by which, in fact, they make it but half a Sacrament.

But the Roman Catholics tell us, our Saviour himself, after his resurrection, administered the Sacrament in one kind only. For St. Luke says, that sitting down to eat with the two disciples at Emmaus, “ He took bread and blessed it, and brake, and gave to them : ” “ and upon their knowing him, vanished out of their sight.\* ” Now it hap-

\* Luke xxiv. 30, 31.

pens, that this was not administering the Sacrament at all, but doing just the same thing, which the Evangelists, in just the same words, tell us he did, when he fed the multitudes with the loaves and fishes, and indeed at every meal he eat. Besides, to make of bread a Sacrament, Christ, according to them, should say, "this is my body," which here he did not. If they say, that this is to be understood, we may, with as much reason, say, "wine" is to be understood; so here will be no example of "communicating in one kind." Again, if Christ here celebrated the Sacrament with bread only, he also consecrated without wine, which yet the Papists say is never to be done\*.

But

\* The Church of "Rome" agrees with the Protestants in this, that the "Priests" ought to consecrate the "Eucharist in both kinds." If one species be consecrated without the other, "it would," they say "be sacrilege," sacrilegium committitur. (Valentia de Usu Sacram. c. 13.) Yet if this place prove any thing for communion in one kind, it proves as much for consecration in one kind, and for the taking only of one kind by the "Priest" that consecrates, though they hold it necessary for him to receive both. And hence it was declared in the Council of Trent. (Hist. of that Council lib. 6.) "That these places, and

" the

But they further plead, that however that be, at least where, in the Acts of the Apostles, it is said, “ the disciples met “ together to eat bread on the first day of “ the week\*,” this must be the Sacrament, and the cup is not once mentioned there as given. We answer it is not certain, that even this was the Sacrament, and supposing it was, as, in† scripture-language common feasts are expressed by the single phrase of eating bread, which yet surely does not prove that guests drank nothing, so neither is it proved by a reli-

“ the reasons from them, must be laid aside, because “ by them it would be concluded, that it was not sacrilege “ to consecrate one kind without the other, which is contrary to all the Doctors, and the meaning of the Church, “ and overthroweth the distinction of the Eucharist, as it “ is a sacrifice, and as it is a Sacrament.

\* Acts xx. 7.

† The Synecdoche (a figure of Speech, which puts the name of a part for the whole) is very usual in Scripture. “ And they made ready the present against Joseph “ came at noon: for they heard, that they should eat “ bread there.” Gen. xliii. 25.

“ Why is it that ye have left the man? Call him, that “ he may eat bread.” Exod. ii. 20.

“ When we sat by the flesh-pots, and when we did “ eat bread to the full.” Exod. xvi. 4. vid. lviii. 7. Lament. iv. 4. Mat. xv. 2. Acts. xxvii. 36, 38.

gious

gious feast being expressed in the same manner. And besides, if there is no mention there of the laity's receiving the cup, there is none of the priest's receiving it neither; yet this they think absolutely necessary: and if one may be taken for granted, without being mentioned, the other may.

But the Romanists plead farther, that the Laity, by receiving the body of Christ, receive his blood also, for the blood is contained in the body. "If any one shall deny, says the Council of Trent, that in the venerable Sacrament of the Eucharist, the whole of Christ is contained under each species, let him be Anathema\*." This they call the doctrine of concomitancy, and is founded upon transubstantiation; but having already proved that to be unscriptural, there is no occasion to enlarge upon this point. I shall only observe, that this way of arguing is contrary to the reasoning and tenor of Scripture: for in the Sacra-

\* Si quis negaverit, in venerabili Sacramento, &c. Anathema sit. Can. iii. p. 108.



ment we do not celebrate the life or the blood of Christ, as existing in his living body, but his death, in which his blood is separated from his body. “As oft as ye “eat this bread and drink this cup, says “St. Paul, ye do shew the Lord’s” death “till he come\*,” i. e. come to judgment.

\* 1 Cor. xi. 26.

## SERMON IX.

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DEPRIVING THE LAITY OF THE CUP—THE  
SACRIFICE OF THE MASS—ABSOLUTION.

MAT. xxvi. 27.

*Drink ye all of this.*

OUR Saviour having appointed the Sacrament of the holy Communion to be received for a memorial of his blood being shed out of his body; they, who receive not the cup, do not make the memorial, which he commanded, when he said, “Drink ye all of this.” Still the Romanists insist, that there being no peculiar virtue or benefit annexed to this part of the Sacrament which they withhold, which does not belong to the other, it is no manner of loss to the Laity to omit it.

Now

Now does not the same reason prove equally that the Clergy may omit it too? But besides, what treatment of our Blessed Lord is this, when he hath appointed all Christians to perform a solemn act of religion, consisting of two parts, both with equal strictness enjoined, for the Church of "Rome" to say, that one of them the far greatest part of Christians shall not perform, for it is full as well let alone; nay, better indeed, if we believe them, for the cup they tell us, may be drunk of immoderately, may be spilled, many dreadful inconveniences may happen from trusting it with the Laity? Now, it is strange that our Saviour should not be wise enough to foresee these inconveniences; it is strange that we should not experience them neither, and it adds to the wonder not a little, that the whole Church of Christ, for 1200 years, should not be able to find them out any more than we. For in all that time the cup was given to the Laity in their public communions, though there are some instances, yet neither many, nor early ones, in which the bread alone was carried to  
o private

private houses. And when some of the Laity refused to take the cup, no less than three Popes condemned them. But superstitious imaginations increasing amongst Christians, a custom arose first of giving the bread, dipt \* in wine, instead of both separate ; and at last, in the fifteenth century, the Council of “Constance,” the same which decreed, that promises made to the prejudice of the Catholic Faith ought not to be kept †, decreed, that notwithstanding (for so they ‡ express it) our Saviour administered both kinds, one only shall be administered for the future

\* This custom arose in the seventh century, and became the general practice in the twelfth.

† See Courayer’s Council of Trent. v. 1. p. 595.

‡ Whereas in certain parts of the world some temerarily presume to affirm, that the Christian people ought to receive the Sacrament of the Eucharist under both kinds of bread and wine, and do every where communicate the Laity, not only in bread, but in wine also—although Christ instituted after Supper, and administered this venerable Sacrament under both kinds of bread and wine, yet this notwithstanding—and although in the primitive Church this Sacrament was received of the faithful under both kinds, We command, under the pain of Excommunication, that no Priest communicate the people under both kinds of bread and wine. Concil. Constant. Sess. 13.



to the Laity ; and now it is made an article of their Creed, that the whole Sacrament is given by giving this part : so that whoever shall say both are necessary (which if it be not a truth, one should think could not be a heresy), is by the Council of Trent pronounced accursed.

As the Council of Trent is often mentioned in these discourses, I shall here give you a short account of it.

In the year 1543 a Council was summoned at Trent, a city of Tyrol, by Pope Paul III. raised not long before that time to the Papal throne. From his age and experience, as he had lived under four Pontificates, and from his general character of prudence and moderation, a favourable presage was formed of his administration, but such was the turbulent state of the times, so excessive were the jealousy and ambition of the leading parties, that, though he had made several attempts before to convoke a Council at Mantua, and afterwards at Vicara, in the Venetian territories, in order to reconcile the contending interests, and bring matters to an issue, by adjusting all religious

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differences,

differences, and fixing upon a system for faith and worship; all his efforts were fruitless and ineffectual. Neither the Emperor (Charles V.) nor the French King (Francis I. \*) would permit their subjects to repair to it, nor did a single Prelate appear to assist at the deliberations; and so great was the opposition to the assembling of this Council at Trent, that it was found absolutely necessary to prorogue it from time to time, till the year 1546, which year was rendered memorable by the death of Luther †; who, raised by Providence to

\* It was this Francis, who in the true spirit of bigotry and intolerance, but in direct contradiction to the injunctions and example of the meek and compassionate Jesus, made the declaration, “that if he thought the blood in his arm was tainted with the Lutheran heresy, he would have it cut off; and that he would not spare even his own children, if they entertained sentiments, contrary to those of the Catholic Church.”

† Luther was a native of Aisleben in Saxony, a man naturally possessed of uncommon vigour of understanding and acuteness of genius, which he greatly improved by intense application. He was educated in the principles of the scholastic philosophy and theology, then in vogue; but his superior penetration soon discovered the absurdities, with which they abounded. He soon became disgusted with

to be author of one of the most interesting revolutions recorded in history, first began to shake, with undaunted intrepidity, the foundation of Papal authority, by questioning the efficacy of Indulgences, as well as the decisions of this Council, the decisions of ambition, of arrogance and presumption ; for it was composed only of a few Italian and Spanish Prelates, without a single representative for many of the kingdoms, which it assumed a right of binding by its decrees. This Council determined that the books, which had been called “ Apocryphal,” are of equal authority with those received by the Jews and primitive Christians into the sacred Canon—that the traditions, handed down from the apostolic age, and preserved in the Church, are entitled to as much regard, as the doctrines and pre-

with their uninstructive and useless subtleties, and turned to the Holy Scriptures, and sought in them a more solid foundation for knowledge and piety ; and so great was his progress in this study, and such his gravity of manners, and sanctity of life, that he was justly deemed the chief ornament of the University of Wittemburgh on the Elbe, in which he was chosen by Frederic, Elector of Saxony, Professor, both of Philosophy and Theology.

cepts committed to writing by the inspired authors—that the Latin translation of the Scriptures, made or revised by St. Jerome in the fourth century, and known by the name of the “Vulgate” \* translation, should be read in Churches, and appealed to as authentic and canonical ; and against all who disclaimed these tenets, anathemas were denounced in the name and by the authority of the Holy Ghost.

Another difference between the Church of “Rome” and ours, with respect to the Sacrament, is this. They hold that as often as it is celebrated, Christ is truly offered up a sacrifice for our sins. The Sacrifice of the Mass is declared by the Council of Trent, Sess. 22. can. 2, 3. to be a “true, proper, really propitiatory” sacrifice for the sins, punishments, satisfactions, and other necessities, both of

\* The Vulgate was again printed before the close of this century by Pope Sixtus V. and declared to be the only authentic version of the sacred Scriptures. Another edition of the Vulgate was published about the commencement of the seventeenth century by the order of Clement VIII. (whose ardent desire to extinguish the Protestant Religion is well known) which was very different from that of Sixtus.



“ the living and the dead.” But our Saviour says, “ Take, eat,” &c. and St. Paul, “ Let a man examine himself, and “ so let him eat of this bread and drink,” &c. Can the dead take, and eat, and drink? Are not self-examination, taking, eating, drinking, and doing this in remembrance of Christ, actions only of the living? The duty then of commemorating the sacrifice of Christ’s death in the Lord’s Supper, and the benefits, which we receive thereby, can belong only to the living. There is no reason, no ground for believing, that the Sacrament of the Eucharist is in any way beneficial to departed spirits.

We acknowledge, that every act of obedience, of worship more especially, agreeably to the language of Inspiration \*,  
may

\* Offer unto God thanksgiving, and pay thy vows unto the most Highest, and call upon me in the time of trouble; so will I hear thee, and thou shalt praise me, *i. e.* offer unto God the pure oblation, the spiritual sacrifice of praise and thanksgiving. Ps. l. 14.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise. Ps. li. 17.

That

may be spoken of as a sacrifice to our Maker; that his creatures of bread and wine, when appropriated to this solemn act of religion, are so far offerings to God : and that this whole act, being a memorial and representation of the sacrifice of Christ,

That they would offer unto him the sacrifice of thanksgiving. Ps. cvii. 22.

I will offer to thee the sacrifice of thanksgiving. Ps. cxvi. 15.

Let my prayer be set forth in thy sight, as the incense ; and let the lifting up of my hands be an evening sacrifice. Ps. cxli. 2.

I beseech you, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service ; *i. e.* that ye devote yourselves to the service of God, as rational creatures, as highly suitable to your reason. Rom. xii. 1.

By him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name ; but to do good, and communicate forget not, for with such sacrifices God is well pleased. Heb. xiii. 15, 16.

Having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. Phil. iv. 18.

A pure offering, says Tertullian, is an honest prayer from a pure conscience. *Contra Marcion. lib. 4.* and the Jews say, that “ in seculo futuro, in the age to come,” (which often signifies the age of the Messiah,) all oblations shall cease, but the oblation of thanksgiving, which shall never cease.

may

may fitly enough be called by the same name with that it commemorates and represents ; so that in this sense Christians have an altar and an offering upon it. But that, instead of a representative sacrifice of praise, it should be a real sacrifice of atonement, in which Christ's body, literally speaking, is every day offered up anew ; of this we can see neither proof nor possibility. There cannot be a true sacrifice in the Mass, unless our Lord truly suffered in the Mass ; and if our Lord be " truly " offered, and " truly " suffer in the Mass for the remission of sins, then is he " often " truly slain, and his blood is " often " truly shed ; for " without shedding " of blood is no remission \*."

This doctrine is as absurd, and as false, as that of transubstantiation, which it supposes to be true. If the corporal presence of Christ be not in this Sacrament, (and we have proved it is not) if his body and blood be not there substantially present, there can be no such true, real, proper and propitiatory sacrifice, as some

\* Heb. ix. 22.

Romanists believe, for there cannot be actual death. Christ offered up himself as a sacrifice to his Father, not at his last supper, but upon the Cross, and not till then; he did not then command his Apostles to offer him up in the Eucharist, when he bade them, "Do this." But he commanded them to take bread and break it, to take wine and bless it, and then distribute them, as he had just done before; "do this in remembrance of me."

St. Paul applies "do this" particularly to drinking the cup, "Do this, as oft  
"as ye drink it, in remembrance of me," and therefore it is plain, "*hoc facite*" does not relate to sacrificing. But what should make any one imagine, that Christ at his last supper did truly offer and sacrifice himself? Is there any the least colour of any such thing in the accounts given of the Institution of the Sacrament by the Evangelists, or St. Paul? Is there any mention, or any intimation of offering up, or sacrificing any thing to God? Was not the bread and the cup, and what our Lord called his body and his blood, given to his disciples to be eaten and drunk by them?

Was



Was any thing else done with them ? Had Christ been no otherwise sacrificed, nor his body any otherwise broken, nor his blood in any other way shed, mankind had been in a more wretched condition ; for Christ had not redeemed them, had he not died for them upon the Cross.

If the sacrifice of Christ at his last supper, the night before his crucifixion, was a true and propitiatory sacrifice, what need was there for him to have suffered the next day ? If that was of the same nature and value with the other, and did truly propitiate God, and procure pardon and remission of sins for us, what need was there of the Cross of Christ ? It was hereby made void and of no effect, or at least of no necessity. If Christ had done the work without it, his sacrifice upon the altar, or the table, might have excused that upon the cross ; and thus the bitter cup might have passed from him, and he might have been crucified and slain only mystically and sacramentally, and his body might have been thus broken and his blood shed, and yet the one have been still whole, and the other in his veins. For  
these

these reasons one of the Bishops \* of the Church of “Rome,” at the Council of Trent, denied openly, That Christ offered up any proper sacrifice at his last supper. But if he did not, then there was no ground for them to offer any in the Eucharist, and therefore the Council was forced to declare he did, though no such thing appears in the Evangelical history, or can be collected from thence ; but the declaration, though a groundless notion, was necessary, to help out and establish the sacrifice of the Mass.

Vain is the deduction made by the Papists, in favour of the sacrifice of the Mass, from the passage in the Acts xiii. 1, 2. “Now there were in the Church “that was at Antioch Prophets—as they “ministered to the Lord ;” *i. e.* say they, as they sacrificed the Mass. Vain, I say, is this inference. For the Greek words, *λειτουργειν* and *λειτουργια* signify, not to sacrifice, but to serve and minister, ministry and service ; this is their signification both

\* Cornelius Episcopus Bitontinus in Concilio apud Tridentum—qui dixerit Christum in cœna non suum corpus & sanguinem obtulisse. Canus in Loc. Theol. lib. 12.

in profane and sacred authors. The services of the Levites are expressed throughout the 4th, 8th, 16th, and 18th chapters of Numbers by this word. The Angels are called, Heb. i. 14. *λειτουργικά πνευμάτια*, ministering spirits : and magistrates, Rom. xiii. 6. *λειτουργοὶ Θεοῦ*, ministers of God. The word is rendered by Chrysostom and Œcumenius “preaching;” and Aristotle in his Politics uses *λειτουργεῖν*, when he observes, men minister about the things of this \* life.

The

\* *Λειτουργούντων, ταῖς ἐκκλησίαις κηρυττόντων*. Chrysost. Œcumen. in locum.

*Λειτουργεῖν* — *τα καλὰ τὸν βίον*. Aristot. L. 5. c. 7.

Rome, Dec. 25.

I did not close up my letter that I might send you a short account of the ceremonies of this day, on which we were present, by ten o'clock, at St. Peter's, and saw the Pope officiate between two rows of Cardinals richly dressed.— Their cloaks were covered with the finest lace. The Latin and Greek Gospel and Epistle were chaunted by the Priests of the respective Churches. The frequent change of the Pope's dress, between which he was sometimes stripped to his flannels, unfortunately suggested ludicrous ideas, and disconcerted the muscles even of some attendant ecclesiastics. He received the Communion in both kinds himself, sucking the drop of wine from the chalice through a golden quill or pipe, a custom introduced about the tenth century, and

The doctrine we are considering is inconsistent with and contrary to Scripture, which very frequently and very expressly declares the offering of Christ, which was once made upon the Cross, sufficient and perfect; and if perfect, it ought not to be repeated. For what necessity for, what virtue can there be in, repeating that which is perfectly and fully done already, and that for ever? “Where remission of sins is, there is no more offering for sin\*.” St. Paul declares, that Christ offered his body one sacrifice for sins for ever once for all. “By one oblation he hath perfected, hath perfectly expiated,” for ever them that are sanctified. “We are

and soon discontinued, except by the Pope. His Holiness afterwards administered the wafer to each of the Cardinals. After he had performed the service, he was carried on mens’ shoulders, wearing the tiara. A large feather waved on each side of his chair. We were shocked at the ostentatious display of grandeur in a weak mortal, in a Church erected to the honour of God. It was something, however, amidst unmeaning parade and ill-directed attention, to see an object almost idolized and lifted up to the highest pitch of human vanity, only to prostrate himself in voluntary abasement to the supposed body of Christ.

Gray’s Tour through Italy, &c. 1791 and 92.

\* Heb. x. 18.

“sanctified



“ sanctified through the offering of the  
 “ body of Jesus Christ once for all. Nor  
 “ yet that he should offer himself often ;  
 “ as the High Priest entereth into the holy  
 “ place every year with blood of others.  
 “ For then he must often have suffered.”  
 Is it not evident from these words, that  
 Christ cannot offer himself, but he must  
 suffer : but the Papists dare not say Christ  
 suffers in the Mass, therefore they cannot  
 say Christ offers himself there. “ Now  
 “ once he hath appeared to put away sin  
 “ by the sacrifice of himself. Christ was  
 “ once offered to bear the sins of many.  
 “ If we sin wilfully after that we have  
 “ received the knowledge of the truth,  
 “ there remaineth no more sacrifice for  
 “ sins\*. He is the propitiation for our  
 “ sins, and also for the sins of the whole  
 “ world † ;” and as the 31st Article of our  
 Church expresses it, “ there is none other  
 “ satisfaction for sin, but that alone, the  
 “ offering of Christ once made.”

\* Heb. xiv. 10.—ix. 25, 26, 28.—x. 26. Vid. Whitby  
 on 9th and 10th Ch. to the Hebrews.

† 1 Joh. ii. 2.

From this notion of a daily atonement thus made, I shall proceed to their other doctrines concerning the forgiveness of sins. They hold, that a particular absolution from a Priest is necessary, if it can be had, for the pardon of every mortal sin, that is, every sin by which any person, without repentance, forfeits his title to heaven; and that a particular confession of every material circumstance of such sin is necessary for absolution, and this practice they apprehend to give their Church a great advantage over ours.

The necessity of such absolution they plead from our Saviour's words to his Apostles: "Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven\*.—Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained†." Now certainly these words did not put it in the power of the Apostles themselves to pardon, or refuse to pardon, whom they pleased, right

\* Mat. xviii. 18.

† Joh. xx. 23.

or wrong. They could use the keys of the kingdom of heaven no farther than he saw fit, “who openeth, and no man shutteth; who shutteth, and no man openeth.” Yet the Apostles had great powers by virtue of these words, which we have not: the power of discerning by the Spirit, in many cases at least, and therefore of declaring who were penitent and pardoned, who otherwise: the power of inflicting and continuing miraculous punishments on wicked persons, which is “binding and retaining” their sins, and of removing such punishments, which is “loosing and remitting” them. But these things the “Romish” Clergy can no more claim than we. What then besides can there be conveyed by these words of our Lord? A power of preaching that Gospel, according to the terms of which alone the sins of men shall be forgiven or punished; a power of admitting persons into a state of forgiveness by baptism; of administering to them the word of God and the holy Sacrament, as means of grace; of denouncing his wrath against all sinners: interceding with him for all

penitents; and pronouncing with that authoritative declaration, and that assurance, that appertain to the ministerial character, to the “Ambassadors for Christ,” to whom “is committed” the ministry of “the word of reconciliation, that he pardons and absolves them\*.” These things,

\* The Church of England rightly concludes, that Christ hath left a power with his Church to declare forgiveness of sins to all such as truly repent of them, and believe in him; and that when the ministers of his word are called into the assistance of sick or scrupulous persons, they may, upon the supposition of a true repentance, pronounce, in God’s name, the pardon of their sins to them. But in this they only deliver the sentence of God; which, if sinners be truly penitent, God will infallibly make good: otherwise it would be of no use to them, because it was erroneously, though charitably, passed upon them.

Vener on the 39 Artic.—Artic. 22.

The power of remitting and retaining sins is considered as the necessary and permanent sanction of the spiritual authority, exercised by Christ and his Apostles, with preternatural knowledge and peremptory application, and to be inherited by their successors, in the government of the Church, as among the general rights of the ministry; but with no assumption of intuitive penetration: with implied conditions, though authoritative declaration.

Gray’s Bampton Lectures, Ser. IV. p. 149.

———— It is perhaps more reasonable to imagine, that the Church designs, in this ancient form (the absolution in  
the



things, we trust, are done as faithfully, if not more so, by us as them. There is indeed another power of exercising spiritual discipline, for the honour of the Church, and the sake of example, to distinguish, as far as men are able, between the good, by admitting them to communion with us, and the bad, by excluding them from it. In this we acknowledge we are deficient. That the Romanists have perverted it from a public institution of general use and influence, to a secret transaction between a sinner and

the service for the visitation of the sick) to convey to the afflicted penitent the assurance of God's pardon, on the supposition of the existence of repentance and faith; by a formal act which Christ has promised to ratify: consistently with which the prayer of the Priest may be offered up for the revival of a decayed nature, and for the preservation of the sick member in the unity of the Church. The Priest does not, as has been urged, pretend to any intuitive knowledge of the human heart, but decides on the presumption of the sincerity of the repentance which is professed.—Bishop Barcroft assured King James, at the Hampton Court Conference, that the confessions of Augsburg, Bohemia, and Saxony, retained this form; and that Calvin approved such a general confession and absolution as was used in the Church of England. The King called it an Apostolical Ordinance:

Ibid.—A Note to Ser. IV.—See that Ser.

his confessor, in which not only such absolution is made necessary, as the Scripture no where requires, but such confession insisted on, as is not needful to it from any command of God.

## SERMON X.

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CONFESSION—PURGATORY.

JAMES v. 16.

*Confess your faults one to another.*

IN the last discourse we observed, the Romanists hold that a particular absolution from a priest is necessary, if it can be had, for the pardon of every sin, by which any person, without repentance, forfeits his title to heaven; and that a particular confession of every material circumstance of every such sin is necessary for absolution: One text, which they plead for the necessity of such confession, is that which I have just read to you.

you. But the confession advised here is not to a priest, but to one another, and this text no more obliges the people, in all cases, to reveal the particulars of their sins to the priest, than the priest to reveal the particulars of his to the people\*. Nor is it needful from the nature of the thing: for it is not knowing a person's sins that can qualify the priest to give him absolution; but knowing he hath repented of them; which is just as possible to be known without a particular confession as with it. The ministers of God's word, when applied to for their opinion, and their advice are ready to hear the applications with the utmost secrecy, and to assist those, who apply, with their best care. They are ever ready to direct them how they may be forgiven; to pronounce them forgiven, if they think they are, always however begging them to remember, that none but God can pardon sins, as to their consequences in another world. If sinners have incurred the censures of the Church, men may take them off; but as

\* Vid. Tillotson, Ser. 106.



to any thing farther, all they can do is, either to pray to God, that he would forgive them (which was the only form of absolution till the eleventh Century at least), or else to declare that he hath done so. And let such a declaration express ever so positively that either God or the priest absolves them, it is a fatal error to build hopes on this, as to another life, any further than conditionally, that if their repentance be sufficient, their forgiveness is certain. But whether it be sufficient or no, the priests of our Church can give their judgment, and those of the Church of "Rome" can do no more; for they are as fallible as we are.

The primitive Church required public confession in cases of public scandal; but private confession was never thought of as a command of God for 900 years after Christ, nor determined to be such till after 1200. Auricular confession, by which a particular enumeration of the sins of the individual was made to a priest, was imposed upon Christians, as a law of God by Innocent III. in the 13th Century, and enjoined by his authority to be publicly received,

received, as the law and doctrine of the Church. We hold confession to be an essential duty ; but leave it to every man's choice to make it mentally to the Supreme Being, or to express it in words to a spiritual guide. The Catholics lay great stress upon confession. No repentance, they tell us, will avail, if it be neglected ; almost any will do, if it be observed. Let a dying sinner have only what they call attrition, a sorrow arising merely from the fear of being punished, without the least dislike to sin or love to God, this sorrow, though not sufficient without absolution, yet with it is. So that if a person, who hath disregarded God all his life, can but be made afraid of him at his death, the priest shall deliver him from hell, and secure heaven to him by a word speaking. Some lesser punishments indeed he remains subject to first ; as to which, however, there are ways of making matters as easy as can well be wished ; but to understand them, another " Popish doctrine must be explained.

Our Saviour, they tell us, having procured for repenting sinners the forgiveness  
only

only of eternal punishment, there remains a temporal punishment due to them still, which, if it be not here inflicted by worldly sufferings, or satisfied by good works and penances, must be undergone after death, in the pains of a place called "Purgatory\*:" which pains may be mitigated and shortened, by offering up prayers, for such person, and by granting indulgences to them.

The seeds of this tenet were sown in the 2d Century, when the plain doctrines, taught by Jesus, began to be disguised with a mixture of human philosophy; when in the place of the pure and simple

• Cum Catholica Ecclesia Spiritu Sancto edocta, ex sacris literis, et antique patrum traditione docuerit Purgatorium esse, animasque ibi detentas fidelium suffragiis, potissimum vero acceptabili Altaris Sacrificio juvari: præcipit sacra Synodus, ut sanam de purgatorio doctrinam a sanctis patribus et sacris conciliis traditam, a Christi fidelibus credi, teneri doceri, et ubique prædicari diligenter studeant. Concil. Trident. Sess. 25.

Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis juvari. Bull Pius, 4th.

Præterea est Purgatorius ignis, quo piorum animæ ad definitum tempus cruciatæ expiantur, ut eis in æternam patriam ingressas patere possit, in quam nihil coinquinatum ingreditur. Catech. ad Parochos (P. Pius, 5th) Parts. 1. Artic. 5. Sect. 5.

declaration



declaration of that divine Teacher, that the souls of good men were, at their departure from their bodies, to be received into life and happiness eternal, while those of the wicked were to go into everlasting punishment, was substituted a mixture of Platonism and Christianity. For Plato had maintained, that the human race were divided after death into three classes, the virtuous, the damned, and those of a middle rank; that the souls of heroes, of illustrious men and eminent philosophers alone, ascended, after death, into the mansions of light and felicity: while those of the generality went into the infernal regions, from whence they were not allowed to emerge, or to be admitted to the company of the righteous, till they were purged and purified by torments from their terpitude and corruption. These souls the heathens believed were assisted by the prayers and sacrifices of those, whom they left behind in this world. This doctrine was adopted by the Platonic Christians. Hence a notion prevailed in the 3d Century, that Martyrs only entered upon a state of happiness immediately



immediately upon the dissolution of the body; that as to the rest, the undistinguished believers, they were consigned to purification in a state, after this life, anterior to their participation of the joys of heaven; for them a certain obscure region was assigned, in which they were to be imprisoned until the second coming of Christ, or at least till they were purified from their various pollutions\*. This doctrine soon became a source of errors, of

\* One of the doctrines of the Persian Manes, or Manichæus, in the 3d century, who pretended to be the Comforter, whom Christ had promised to his disciples, to lead them to all truth, was, that the total purification of souls cannot be accomplished during this mortal life—that the souls, of men, after death, pass through two states more of trial, by water and fire, before they can ascend to the regions of light. They mount first into the Moon, which consists of salutary water; from whence, after a lustration of fifteen days, they proceed to the Sun, whose purifying fire removes entirely all their corruption, and effaces all their stains. The bodies, composed of malignant matter, which they have left behind them, return to their first state, and enter into their original mass. To remove the obstacles, that lay against the belief of this monstrous system, he rejected almost all the Scriptures: and supplied the place of the four Gospels, by a Gospel, which he said was dictated to him by God himself, and which he distinguished by the name of “Erteng,” Vid Moshiem.

vain

vain ceremonies and superstitions: and every body knows, that it has proved a principal and inexhaustible fountain of riches to the clergy, and still enriches the Romish Church with its nutritious streams. "Thereout such they no small advantage\*." Let us proceed to examine this doctrine by Scripture, the great rule of faith.

Now the Scriptures uniformly describe this life, as the only season of purgation, the only season of trial and preparation. The time for qualifying ourselves for fu-

\* In countries immersed in ignorance, barbarism and superstition, a corrupt and designing Priesthood easily turn to their profit a deluded people. The Bramins promise a happy transmigration to the builder of a Pagoda, provided the ignorant votary crowns his work with a liberal endowment for their support. Whatever crimes the Hindoo commits, he has only to present costly largesses to the Priests; they are immediately expiated, and he becomes a new man. "One of the Kings of Travancore," Mr Orme relates in his historical fragments of the Mogul Empire, &c. "had been guilty in his time (about the middle of the last Century) of multiplied enormities; to atone for which, the Bramins persuaded him, that he must be born anew. His regeneration consisted in being enclosed for a certain time in the body of a Golden Cow, which was afterwards divided among the priests, who had devised this most efficacious restorative of innocence!"

ture

ture happiness terminates with our existence here. "The night cometh, when  
 "no man can work\*." The two states of happiness and misery, of heaven and hell, we read of perpetually in the Bible; but a third state, Purgatory, that imaginary place of confinement, generally described as the suburbs of hell, where after this life, those souls, which were not fully cleansed from their sins here, being tormented for a time, are cleansed and expiated, that a passage may be opened for them into their eternal country, we never meet with. Neither Christ, who came from God, and knew what passed in the other world, nor his Apostles, who were guided by the spirit of truth, have left us, either precept to pray, or direction in what manner to pray for the delivery of our friends from the pains of purgatory. Yet if any such doctrine as this were to be received by Christians; if it had been taught, either by our Lord or his Apostles, we should surely have had it more plainly declared in the New Testament. If there be such a place, would they have concealed it from us? Would they have

\* Ps. lxxviii. 10.

been

been so perfectly silent, as they are, upon a matter of such great moment? So far from Purgatory being mentioned in the inspired writings, they assure us, that, “if we walk in the light, as He is in the light;” if we endeavour to resemble God in purity, “to be holy as he is holy, “we have fellowship one with another, “and the blood of Jesus Christ his Son “cleanseth as from all sins\*,” from the guilt of those sinful infirmities and defects, which, in this state of imperfection, cleave to our best actions. They assure us, “Blessed are the dead, which die in “the Lord, from henceforth, for they “rest from their labours†.” Can any words be more clear and express? “Blessed are they from henceforth,” from the hour of their death; from the moment their souls are separated from their bodies. So far from going to Purgatory to endure those torments, to which the Church of “Rome” would condemn them, they immediately rest from their sufferings and their labours.

\* 1 Job, i. 7.      † Rev. xiv. 13.



When you read of the parable of the rich man and Lazarus, and the history of the penitent thief, is any mention made, any intimation given of Purgatory? Are you not expressly informed, that the rich man was buried, and in hell he lifted up his eyes; that Lazarus was carried, by the Angels, immediately after his death, into\* Abraham's bosom, into a place of happiness inconceivable; and that the penitent thief was promised on the Cross that he should have a place in Paradise†, and there be happy with his blessed Master, on that very day, in which he was crucified? But Des Mahis† says, "Protest-

\* It is a familiar phrase of the Jews which they use, when a good man is dying, "to day he shall sit in the " bosom of Abraham," to denote the happy state of the good man after death.

† Παράδεισος; the abode into which pious spirits, when separated from the body, were immediately received; a part of αἰῆς, the state of separate souls. "Seek Paradise, " the glorious country of the soul! Let his soul be in Paradise," were sayings of the Chaldees.

The punctuation of the passage being after σοι, and not after σήμερον, the words, "to day," refer to the time of being admitted into Paradise, and not to the time of our Lord's uttering them,

‡ P. 370, 371,

" ants

“ants make a wrong use of the history  
“of the Penitent Thief, and the true  
“tendency of it is to recommend prayer  
“for the dead. Lord, remember me,  
“when thou comest into thy kingdom”—he  
conceived that death, which would trans-  
“port our Lord into his kingdom, would  
“carry him, not into his kingdom, but  
“into a place in which Jesus Christ,  
“reigning in glory, might shew him  
“mercy.” But why so? The thief, ex-  
piring upon the Cross, full of faith and  
penitence, and anxious for the salvation  
of his soul, begs of Jesus to shew him  
mercy, when he should come into his  
kingdom to be the judge of all men; as  
as we pray, in the Litany, to God for de-  
liverance in the day of judgment: Jesus,  
knowing the sincerity of his faith  
and repentance, assured him of mercy,  
and graciously promised him, to day shalt  
thou be blessed with me in Paradise.

“I see,” says St. Stephen, breathing  
his last, “the heavens open and Jesus  
“standing at the right hand of God,”  
as if ready to receive him. “I am in  
“a strait between two,” says St. Paul,  
4 “having

“ having a desire to depart, and to be with  
 “ Christ, which is far better; to me to  
 “ die is gain.” Do not these texts, con-  
 sidered in conjunction with the histories  
 of the rich man and Lazarus, and the pe-  
 nitent thief, represent glory and happi-  
 ness, as taking place immediately upon  
 the death of the faithful? Des Mahis  
 says\*, “ It is to be observed of some of  
 “ these texts, that the Holy Spirit repre-  
 “ sents glory, as the immediate conse-  
 “ quence of death, not to deny the exist-  
 “ ence of a third state, in regard of many  
 “ of the faithful departed; but as the  
 “ third state is only a state of passage,  
 “ the Holy Spirit has not thought proper  
 “ to dwell upon the consideration of it in  
 “ these texts, where nothing more was  
 “ necessary, than to give that view of fu-  
 “ turity, which might render death an  
 “ object of desire to the faithful, that is  
 “ to set before them the joys of Para-  
 “ dise.” But we shall be glad to be in-  
 formed in what texts, we shall be glad to  
 know in what passages, of Scripture the

\* P. 380.

Holy Spirit does dwell upon the consideration of this their third state ; and though Des Mahis calls it only a state of passage, would it not have been more of a piece with St. Paul's conduct, and more consistent with his tender concern and anxiety to gain souls to God, and secure their immortal happiness, to have described fully and at large its expiatory pains, in order to excite in Christians greater diligence, greater ease and watchfulness, that they might proceed, whilst here, from one degree of purity to another, and so leave this world, with as few corruptions, as possible, requiring to be purified in the next, that their pains and sufferings might be less ? The Apostle's silence amounts to nothing less than denial and disbelief of the existence of any such state.

Des Mahis \* proceeds, " It is to be believed that these texts, or, at least, the greater part of them, are expressive of some extraordinary graces, as is acknowledged by Catholics, agreeably to

\* P. 381.



" holy writ. We believe that our Lord  
 " so near to his own death inspired the  
 " penitent thief with perfect contrition  
 " and charity, and brought him into im-  
 " mediate glory. We believe that St.  
 " Stephen, and the other Martyrs, fervent  
 " as they were in the love of God, had  
 " no pains to suffer after those of their  
 " martyrdom. Now this is all that is  
 " meant, even in that text of the Apo-  
 " calypse, which appears more general,  
 " those, who die in the Lord, are those  
 " who die for the Lord ; those for whom  
 " the persecutions, spoken of in this place,  
 " procure the crown of martyrdom. All  
 " this has nothing to do with the state of  
 " those of the faithful after death, who  
 " lived and died with certain blemishes  
 " upon them ; and it is only for such im-  
 " perfect Christians that there is a state of  
 " purification, and only for them that the  
 " Catholic Church offers up prayers to  
 " God."

But here we ask, which of the Martyrs  
 died without a blemish ? Was St. Paul  
 perfect ? Did he himself think, that he

was so? Hear his own words, “Not as  
 “though I had already attained, either  
 “were already perfect, but I follow af-  
 “ter—Brethren, I count not myself to  
 “have apprehended, but this one thing  
 “I do, forgetting those things which are  
 “behind, and reaching forth to those  
 “things which are before, I press toward  
 “the mark, for the prize of the high call-  
 “ing of God in Christ Jesus.” He ac-  
 knowledges, you see, that he was short  
 and deficient: that he had further ad-  
 vancement to make, still further attain-  
 ments to acquire, to secure the prize;  
 and does he not, on another occasion,  
 pronounce himself, notwithstanding all  
 his services and labours in the Gospel,  
 “the chief of sinners? Jesus Christ came  
 “into the world to save sinners, of  
 “whom,” says he, “I am the chief\*.”

The phrase *εν κυριω*, signifies the doing or  
 suffering any thing, upon account of Christ  
 —to die for the Lord sometimes signifies  
 to die for the cause of Christ, to bear tes-

\* 1 Tim. i. 15.

timony to his truth with our lives, which is called martyrdom. St. Paul is said to be a “prisoner in the Lord \*,” *i. e.* for his cause. This may be the meaning of the expressions, “fallen asleep in Christ †,” and “that sleep in Jesus ‡.” But in general it signifies and comprehends all who die in the true faith of Christ, in the profession and practice of the Christian religion; and why are they who die, “*ἐν κυρίῳ*,” “in the Lord,” to be understood here, exclusively, to be those only who die “for the Lord, or Martyrs?” Though they are included in the phrase, and perhaps primarily intended, why is an expression which will bear a general signification, to be restrained to a particular meaning? What says the verse immediately preceding? “Here is the patience of the Saints; here are they, that keep the commandments of God, and the faith of Jesus.” Besides, do not the Apostle’s own words, “He that raised up Jesus from the dead, will raise us up also by him, and will

\* Eph. iv. 1. † 1 Cor. xv. 18. ‡ 1 Thess. iv. 14.

“ present

“ present us with you \*,” and other good Christians to enjoy his heavenly kingdom together, confute the notion, that he expected to be with Christ, as an especial privilege belonging to him, as an Apostle or a Martyr for Christ? Do not the words of Christ himself, “ He that hear-  
 “ eth my word, and believeth on him  
 “ that sent me, hath everlasting life, and  
 “ shall not come into condemnation ; but  
 “ is passed from death unto life †,” plainly teach that there is no “ third state of pas-  
 “ sage,” no intermediate punishment, no condemnation for them, that have ever-  
 lasting life? They pass from death unto life. When they quit this earthly taber-  
 nacle, they pass into the “ building of  
 “ God, eternal in the heavens.”

We cannot doubt, say the Catholics, of there being this middle state in the other world. “ This appears in particu-  
 “ lar in the case of those persons, whom  
 “ our Lord raised from the dead, during  
 “ his life time. Lazarus, of Bethany, for

\* 2 Cor. iv. 14.

† Joh. v. 24.

“ example,



“ example, who had been four days dead,  
 “ had been neither in heaven nor in hell :  
 “ from which places the mercy and jus-  
 “ tice of God forbid men to return, and  
 “ live again upon the earth \*.” But how  
 do they know, that the soul of Lazarus  
 was not in a place of happiness, during  
 its separation from his body, while that  
 remained in the grave ? God surely might  
 permit, if he chose, as he did, Lazarus to  
 return from the place of the dead ; that  
 by the exertion of Christ’s almighty  
 power, displayed in this miracle, both the  
 friends of Lazarus’ and others might “ see  
 “ the glory of God ;” that their faith in  
 him, as the Messiah, might be confirmed,  
 and that no doubt of his being the Mes-  
 siah might rise in their minds, when he  
 suffered death, since from what they had  
 seen, they might be assured of his power  
 to raise his own body, as he told them he  
 both could and would do. “ Destroy this  
 “ temple (his body), and in three days  
 “ I will raise it up. I have power to

\* Des Mahis, p. 369.

“ lay

“ lay it (my life) down, and I have power  
 “ to take it again\*,” to rise from the dead,  
 which would afford them a convincing  
 demonstration, that he was that Prophet,  
 that was to come.

Again, Des Mahis\* says, “ St. Paul in his  
 “ second Epistle to Timothy, prays for  
 “ Onesiphorus : and we can scarce doubt  
 “ of his being dead, when he wrote this  
 “ epistle. This appears on comparing the  
 “ end of the epistle with the beginning.  
 “ In the end, where St. Paul salutes his  
 “ friends, he salutes the family of Onesi-  
 “ phorus, and not Onesiphorus himself:  
 “ on the other hand, in the beginning, he  
 “ prays for him apart, after having prayed  
 “ for his family. The reason of this dif-  
 “ ference is, that Onesiphorus being dead,  
 “ could not be saluted, but could be pray-  
 “ ed for. If Onesiphorus had not been  
 “ dead, St. Paul would have asked of God  
 “ for him, as he had just done for his fa-  
 “ mily, ‘ the gift of mercy ;’ for this is  
 “ the ordinary form, in which St. Paul  
 “ and the other Apostles pray for the liv-

\* Joh. ii. 19. x. 18.

† P. 372.

“ ing.

“ing. But he says, ‘The Lord grant him  
 “to find mercy of the Lord in that day ;’  
 “and this is the form of praying for the  
 “dead, which has always been used in  
 “the Church. Here is a strong proof in  
 “favour of the practice of praying for the  
 “Saints departed.” But it by no means  
 follows, that, because St. Paul, in this  
 passage, and in the 19th verse of the 4th  
 chapter, mentions Onesiphorus’s family  
 without naming him, Onesiphorus was  
 dead : for the Apostle was writing from  
 Rome (where Onesiphorus was at the time  
 serving and refreshing him with his pre-  
 sence and relief, what is in our transla-  
 tion, “when he was in Rome,” should  
 be rendered “being” \* in Rome) to Ephe-  
 sus, where Onesiphorus’s family was, and  
 where he had not yet returned. The  
 Apostle therefore, grateful for the kind-  
 ness, he received in his bonds from One-  
 siphorus, prays that the Lord would shew  
 mercy to him, at the great day ; as our  
 liturgy and all the ancient ones pray for

\* Γενόμενος ἐν Ρωμῇ.

“ deliverance

“ deliverance in the hour of death, and  
“ in the day of judgment,” which is perfectly exclusive of prayers, supposed to be made for souls in that imaginary place of confinement and torment, to which the Catholics give the name of Purgatory.



## SERMON XI.

---

 PURGATORY.

1 COR. iii. PART OF 15.

*He himself shall be saved, yet so as by fire.*

IN the last discourse I considered some passages in Scripture, which the Romanists adduce in support of Purgatory.—There are others, which they press into the service; which we cannot, in discussing this subject, pass by without noticing and examining, and which, I trust, I shall be able to prove to your conviction, afford no better ground for that doctrine than those, which we have dismissed. My text is one of the passages alluded to. As  
a learned

a learned Commentator\* observes, whether we understand the words in this chapter, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire," to mean the day of our Lord's coming to destroy the Jewish temple, economy and nation, or any other day of judgment; it is certain, that the Apostle cannot be here supposed to speak of the Roman Purgatory-fire, 1. Because this fire is to try "every man's work," Paul's and Apollos's, as well as theirs, who built on the foundation hay and stubble; and surely they will not say Paul and Apollos went to Purgatory. 2. This fire shall "try every man's work of what sort it is:" now purgatory-fire does not try every man's works, but punishes them for them; not the works, but the souls of them are the objects of its force and operation. Let us consider the circumstances of the whole place. What is St. Paul here speaking of to the Corinthians? He

\* Whitby.

had been laying amongst them, he says, the foundation of religion, the acknowledgment of Jesus Christ. "On this," saith he, "another man hath built : but "let every man take heed how he buildeth:" what he teaches for Christian doctrine : "for the day shall declare it, "and the fire shall try every man's work "of what sort it is:" either the day of the fiery trial of persecution, or rather the final judgment of God, "whose day "shall burn like an oven \* ;" this shall try every man's work, search it thoroughly as fire does things put into it : then, "if "any man's work, which he hath built, "abide ;" if the doctrines he hath taught, bear the test, "he shall receive a reward," but, "if his work be burnt," if preserving the fundamentals of Christianity, he hath built errors on them, "he shall suffer loss : "the pains he hath taken shall be of no benefit : and though he may be saved himself, it shall be like one that escapes through the fire with great danger

\* Mala. iv. 1.

and

and difficulty. For as St. Jude (23.) speaks: "Some save with fear; pulling "them out of the fire:" and the Prophet Amos, iv. 11. "Ye were as a firebrand, "plucked out of the burning." This passage therefore relates, not to punishing, in purgatory, the persons of some men, before the day of judgment, but to trying the works of all men at the day of judgment; and far from patronising the Church of "Rome," gives them an awful warning not to "build on the foundation" of Christianity "hay and stubble," such as this and many other of their doctrines, which that great day of the Lord will shew to have no solidity in them; but their "work shall be burnt up," themselves "suffer loss," and at best themselves "be saved only so as by fire\*."

"Whosoever

\* The interposition of "*ως*" *ως δια πυρος*, shews that fire is mentioned only figuratively, by way of resemblance. The phrase is proverbial and usual in Scripture, signifying a narrow escape out of a great danger. "He shall be "saved, as out of the fire." So *ὁ σωθεὶς* is used, 1 Pet. iii. 20. were saved "out of the water." So Zech. iii. 2. "Is "not this a brand pluckt out of the fire?" Is not this remnant,



“ Whosoever speaketh against the Holy  
“ Ghost, it shall not be forgiven him,  
“ neither in this world, nor in the world

remnant, returned from captivity, miraculously saved?  
And in the 13th chapter, 9th v. of the same Prophet, we  
have the phrase, “ I will bring the third part through the  
“ fire.”

The expression is not uncommon in profane authors.  
“ Cicero sic in Consolatione: Non nasci, inquit, longe  
“ optimum, nec in hos scopulos incidere vitæ. Proximum  
“ autem, si natus sis, quamprimum, tanquam ex incendio  
“ effugere fortunæ.”

Lactantius de falsa sapien. L. 8. c. 18.

“ Quo ex judicio, velut ex incendio, nudus effugit.” Cic.

“ ——— L. Æmiliū Paullum, qui cum M. Livio con-  
sul fuerat & damnatione collegæ, & sua prope ambustus  
“ evaserat.” Livy, Lib. 22. c. 35.

“ Se (L. Æmiliū Paullum) populare incendium priore  
“ consulatu semiustum effugisse.” Id. L. 22. c. 40.

Aristidēs, a Greek orator, tells us, That to “ save a  
“ man out of the fire” was a common proverbial speech.  
Arist. in Apell. Geneth. Oratio. Lib. 1. p. 126—*ἐν μέσῃ  
φασί, πυρός τον ἀνδρα σωζειν.*

The phrase is familiar in our own language. Do we not  
say in common discourse, I have recovered it—I saved it  
out of the fire?

Estius, a learned commentator of the Romish Church,  
observes upon this text, “ he shall be saved, yet so as by  
“ fire.” “ It is sufficient that there is nothing in it against  
Popery;” as if Protestant pretended that it makes against  
it—it is certainly not sufficient to prove it.

“to come\*.” From this text the Papists argue for the remission of some sins in purgatory, after this life, which are not remitted by God here. This cannot be in hell, it must, say they, be in purgatory. But why in purgatory? Why not at the day of judgment, when Christ will finally acquit his faithful servants, and pronounce the sentence of absolution, for “they shall find mercy with the Lord on that day †;” to them, to their repentance, their faith and obedience the blood of Christ hath opened a way to God’s grace and favour. They are “those that shall be accounted worthy to obtain that world, and the resurrection from the dead †.” If you compare this passage

\* Mat. xii. 32.

This was a common mode of speaking among the Jews; and we must suppose, Christ made use of the expression in the sense the Jews could, and in which he knew they would understand him; and they, no doubt, would understand it according to the received mode and meaning, *i. e.* never to be forgiven. The Jews held, “*nullam esse peccati expiationem post mortem*,” that there was no expiation for sin after death; and therefore could not use this phrase in the “Popish” sense.

† 2 Tim. i. 18.

† Luke xx. 35.

with

with the similar one in St. Mark, iii. 39. and St. Luke, xii. 10. you will find the phrase to be a strong expression, denoting that the sin against the Holy Ghost shall not at all, neither now, nor at the great day of accounts be remitted: shall never be forgiven. St. Mark says, he that shall thus blaspheme, "hath never forgiveness, but is in danger of," obnoxious to, "eternal damnation." St. Luke, "to him that blasphemeth against the Holy Ghost it shall not be forgiven." Let the Papists compare Scripture with Scripture, and shew us any other passage, where "the world to come" means purgatory, or a place distinct from heaven and hell; and then we will believe with them, that it denotes that imaginary place in this. But this they are not able to do; for the phrase denotes, either the Messiah's kingdom on earth, or his kingdom of glory in the world to come.

"Thou shalt by no means come out thence, till thou hast paid the uttermost farthing\*."—Thou shalt not come out

\* Mat. v. 26.

of the prison of purgatory, say the Catholics, till thou hast discharged the whole of the punishment due to thy sins. Probably nothing more was intended by this passage than this; that whoever doth not make up a difference with his neighbour before trial, must expect no favour after; he had better therefore amicably compound the matter with the person, to whom he is indebted, lest he be delivered to the Judge, and be sentenced by him to prison. Or, if God be the Judge meant, the sense will be, that the person condemned shall be cast into prison \*, into hell, from whence he shall not come out, till he has paid the uttermost farthing; he shall never come out, because he can never pay it: his debt is infinite; it concerns him therefore to endeavour to be reconciled to God by a timely and sincere repentance. Thus in the Gospel of St. Matthew, the wicked servant was delivered by his Lord to “the tormentors, till

\* The Pharisees believed, that the souls of the wicked were to be punished with perpetual punishment, and to go into a “perpetual prison” appointed for them. Jos. de bell. Jud. l. 2. c. 12. & Antiq. l. 18. c. 2.

“he



“ he should pay all that was due to him \* ,” that is, for ever, “ for as much as he had “ not to pay.”

Another text for the doctrine of Purgatory they draw from St. Peter. By which also he went, and preached to the “ spirits in prison † ,” in the prison, say they, of purgatory. But by the “ spirits “ in prison,” we may understand, by an usual metaphor in Scripture ‡ , not those, who were naturally dead, but the Gentiles dead in trespasses and sins ; those, who were in bondage and captivity to sin, who

\* Mat. xviii. 34.

† 1 Pet. iii. 19.

‡ In the prophetic writings the state of sinners is compared to that of prisoners. “ To bring out the prisoners “ from the prison—them that sit in darkness out of the prison-house—that thou mayest say to the prisoners, Go “ forth—to proclaim liberty to the captives, the opening “ of the prison to them that are bound,” is the language of Isaiah, xlii. 2. xlv. 13. xlix. 9. lxi. 1. and the same is that of Zechariah ; “ By the blood of thy covenant,” by virtue of the covenant that was sealed with the blood of Christ, “ I have sent forth the prisoners out of the pit, “ wherein is no water,” I have rescued them from the bondage of sin and Satan——“ turn ye to the strong hold, “ ye prisoners of hope,” ye that are under the bondage of sin, rely upon the promises of God for deliverance and salvation. Zech. ix. 11, 12.

were bound with the chain of their iniquities, as the Antediluvians were, who lived in the time of Noah ; for the world was filled with violence ; “ all flesh had  
 “ then corrupted their way, every imagination of their heart was only evil  
 “ continually \*.” The long-suffering of God waited for that wicked generation, striving with them, and expecting their repentance for the space of one hundred and twenty years ; striving with them for that end, and preaching to them by his Spirit in the Prophets Enoch and Noah, whom he sent unto them to denounce his judgments against them, if they did not repent †.

“ Every

\* Gen. vi. 12, 5.

† Observe the verb, in the original as well as in our translation, is not in the present tense, *κηρυσσει*, he preaches, but in the perfect *κηρυξε*, he has preached. He preached repentance to the inhabitants of the world, before the flood, by his Spirit in those preachers of righteousness, Enoch and Noah ; but such preaching, of course, ceased and was at an end, when the objects, to whom it was addressed, ceased to exist, being destroyed by the deluge. Besides, the Scriptures distinctly and repeatedly assert, that Christ is now in heaven. “ He that came down from heaven to do the will  
 “ of the Father, when he finished the work, which he gave  
 “ him

“Every idle word, that men shall  
 “speak, they shall give account thereof  
 “in the day of judgment\*.” Des Mahis  
 says, “Now idle words cannot subject  
 “them to everlasting judgment; there-  
 “fore there must be some smaller pain to  
 “suffer at this day of judgment, which  
 “takes place immediately after death;  
 “and this smaller pain it is, that Chris-  
 “tians will suffer for ‘idle’ words, which

“him to do on the earth, left the world again, and went  
 “to the Father; being received up into heaven, he sits at  
 “the right hand of God, whom the heavens must receive,”  
 (not a syllable about their imaginary purgatory receiving  
 him,) there he continues at this day, and will continue  
 there, “until the times of restitution of all things. When  
 “the Son of God had, by himself, purged our sins, he sat  
 “down on the right hand of the Majesty on high. Being  
 “received up into glory, and set at the right hand of God,  
 “in the heavenly places, he maketh intercession for us.  
 “Christ is entered into heaven itself now to appear in the  
 “presence of God for us: he ever liveth to make interces-  
 “sion for us—he is gone to prepare a place for us in his  
 “Father’s house; and he will come again and receive us  
 “unto himself, that where he is, there we may be also.”  
 Joh. vi. 38. xvii. 4. xvi. 28. Acts. iii. 21. Heb. i. 2, 3.  
 1 Tim. iii. 16. Eph. i. 20. Rom. viii. 34. Heb. ix. 24.  
 Joh. xiv. 2, 3.

\* Mat. xii. 36.

“they

“ they have not expiated by penance \*.” But is this a just deduction? Our Saviour, having heard the defamatory words the Pharisees had spoken of his person and miracles, declares that such blasphemies shall certainly be accounted for, shall not be forgiven, nay, that of every idle word, that of every false or evil word, proceeding from an evil heart, be it ever so trivial, an account shall be given at the day of judgment; and that “ by our words “ we shall be condemned.” What ground is there here for purgatory? The time of trial and condemnation is here expressly and positively fixed to be on the day of judgment. Besides, are we not taught, in the Gospel, to apprehend and dread different degrees of severity of punishment, as well as to look for different degrees of reward—that the sentence of punishment at the day of judgment will be proportioned to the offence? The

\* Des Mahis, p. 371. Bellarmine, before him, said the same—he expressly affirmed, “ It is not intelligible, “ how an idle word should in its own nature be worthy of “ the eternal wrath of God, and eternal flames.” De purgat. lib. 1. c. 11.



“servant, who knew his Lord’s will, and  
 “prepared not himself, neither did ac-  
 “cording to his will, shall be beaten with  
 “many stripes. But he who knew not,  
 “and did commit things worthy of stripes,  
 “shall be beaten with few stripes\*.”

Every good action we perform here, will  
 be an addition of happiness hereafter;  
 every evil action, unrepented of, will in-  
 crease our misery.

“If any man see his brother sin a sin  
 “which is not unto death, he shall ask, and  
 “he shall give him life for them that sin not  
 “unto death. There is a sin unto death.  
 “I do not say, that he shall pray for it†.”  
 Des Mahis ‡ says, “The Apostle here sets  
 “the sins, for which one may ask, in op-  
 “position to the mortal sins, for which  
 “one may not ask. Now it is only con-  
 “cerning the dead, that a distinction can  
 “be made of sins, which should only hin-  
 “der us from praying to God for them,  
 “when they have been seen to die in im-  
 “penitence. For whilst men are in the

\* Luke xii. 47, 48.

† 1 Joh. v. 16.

‡ P. 372.

“world,

“ world, there is no sin, which should  
 “ hinder us from praying for them.”

The words of St. John, “ If a man  
 “ see his brother sin a sin not unto death,”  
 are of a similar import with those of St.  
 Paul, “ If he see him overtaken with a  
 “ fault \*,” with an act of injustice against  
 his brother, to awaken him out of which  
 sin, God hath inflicted sickness on him,  
 as he did on the Corinthians. The words,  
 “ Let him ask, and he shall give him  
 “ life,” seem parallel in meaning to those  
 of St. James, “ The prayer of faith shall  
 “ save the sick, and the Lord shall raise  
 “ him up †.” If this interpretation be  
 thought by some not to be the true one,  
 the words may convey a meaning, that  
 too many of the Jews, after all the means,  
 internal and external, by which God gave  
 testimony to the truth of Christian faith,  
 and the prophetic office and glorious re-  
 surrection of our Lord; after all the mi-  
 racles and distributions of the Holy Ghost  
 vouchsafed in confirmation of the Gospel,  
 apostatised from the profession of it, re-

\* Gal. vi. 1.      † Ja. v. 15. Vid. Ser. XIV.

jecting Christ, as their prophet and law-giver, and relapsing to their former Judaism. This apostacy may here be termed, “the sin unto death,” it being also that, which our Saviour represents as the “sin against the Holy Ghost,” which should not be forgiven. They, who commit it, being men, saith the Apostle, “whom it is impossible to renew unto repentance \*;” because they have already resisted all that evidence, which God saw fit to give them of the truth of the Christian faith and of the Messiah—“if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead †.” This sin is represented as unpardonable, because the faith of such perverse and obstinate persons is impossible; they having rejected all the evidence that can be offered for their conviction, and all the motives that can be tendered to induce them to repent of their infidelity, they must be left to themselves, to their own inclinations. To them “there remaineth a fearful look-

\* Heb. vi. 6.

† Luke xvi. 31.

“ing for of judgment.” The Apostle might well add, “I do not say, that you “shall pray for them :” I do not give you that encouragement to pray for such, with that hope of success, as for others. “For “if we sin wilfully,” after apostatising from the Christian faith, “after we have “received the knowledge of the truth, “there remaineth no more sacrifice for “sins ;” there is not yet left any other sacrifice besides that, which we reject, to purge us from the guilt of sin ; and therefore nothing can remain for such apostates, “but a certain fearful looking for “of judgment. If any man draw back, “my soul, saith God, shall have no pleasure in him\*. For it had been better for “men not to have known the way of “righteousness, than after they have “known it, to turn from the holy commandment delivered to them †.”

The “sin unto death” may mean apostacy from the Christian religion to idolatry ; for the Apostle closeth the epistle with cautioning the Christians, to whom

\* Heb. x. 26, 27, 38.

† 2 Pet. ii. 21.



he is writing, “to keep themselves from “idols;” which caution seems not to have much dependance upon what preceded, unless we understand, “the sin unto “death,” in this sense.

I shall notice only one text more, which the Papists advance in support of purgatory, before I close this discourse, and that is the 7th verse of the 21st chapter of the Revelation of St. John. “There “shall in no wise enter into it,” the holy city, the heavenly Jerusalem, “any thing “that defileth, neither whatsoever work-  
“eth abomination, or maketh a lye; but  
“they which are written in the Lamb’s  
“book of life.” They conclude from these words, that men must be first purified in purgatory from sin, before they can be admitted into heaven. I repeat, “The  
“blood of Jesus Christ cleanseth us from  
“all sin\*,” and therefore no purgatory is needful; and “there is no condemnation  
“to them which are in Christ Jesus.”  
“They, who are not written in the Lamb’s  
“book of life,” are the obstinate, the

\* 1 Joh. i. 7.

hardened and impenitent sinners, who  
 “ walk after the flesh : who yield their  
 “ members servants to uncleanness, and  
 “ to iniquity unto iniquity :” who live in  
 unforsaken sins. These men, “ who de-  
 “ spise the richness of God’s goodness,  
 “ and forbearance and long-suffering,” not  
 considering, “ that the goodness of God  
 “ ought to lead them to repentance, after  
 “ their hardness and impenitent hearts,  
 “ treasure up unto themselves wrath  
 “ against the day of wrath, and revela-  
 “ tion of the righteous judgment of God,  
 “ who will render to every man according  
 “ to his deeds \*.” “ For we must all ap-  
 “ pear,” says St. Paul, “ before the judg-  
 “ ment seat of Christ, that every man  
 “ may” then “ receive the things done in  
 “ his body,” or by the body, “ according to  
 “ what he hath done, whether it be good  
 “ or bad †”—not according to the prayers  
 of others for him, when he was out of  
 the body ; not according to the pains he  
 suffered in purgatory ; but according to  
 his actions, to what he had done in the

\* Rom. viii. 1. vi. 19. ii. 4, 5, 6. † 2 Cor. v. 10.

body, in the flesh, during his pilgrimage and his sojourning here, on this side of the grave. And what reason can the Romanists assign, why men should undergo dreadful pains in purgatory, when they afterwards are to receive rewards or punishments, according, not to their sufferings there, but to what they had done in the flesh, before they were taken out of this world? No good one that we know.

“ It is appointed unto men once to die,  
 “ but after this the judgment \*. Where-  
 “ fore, brethren, looking for the coming  
 “ of the day of God, which will come as  
 “ a thief in the night, what manner of  
 “ persons ought we to be in all holy con-  
 “ versation and godliness † ?” Knowing  
 these things, ought we not to set about  
 the momentous work of our salvation in-  
 stantly, and in good earnest, even to-day,  
 while we have time ; while it is graciously  
 permitted us to continue in this state of  
 probation, this only state of amendment ?  
 “ Whatsoever defilements we may have

\* Heb. ix. 27.

† 2 Pet. iii. 12, 10.

“ contracted

“contracted in this world, through the  
 “lust of the flesh, or the wiles of Satan\*,”  
 in this world they must be purged and  
 done away by timely and serious reformation,  
 and steadfast faith in Christ our Saviour,  
 if we hope to be happy in the world to come. O then “that we were  
 “wise, that we understood this; that we  
 “would consider,” in time, “our latter  
 “end†!” that, ever keeping in view the  
 future unchangeable consequences of our  
 conduct here, we would strive so to discharge  
 our duty on all occasions, and so to act in every  
 circumstance of life, that, at the close of it,  
 we might have the consolation of an approving  
 conscience, and after our departure, might have  
 peace with God, and be received into his everlasting  
 kingdom through our blessed Lord, and only  
 Saviour and Redeemer, Jesus Christ, who “died  
 for our sins‡, and “rose again for our justification§.”

\* Offic. for Visit. of the Sick. † Deut. xxxii. 29.

‡ 1 Cor. xv. 3. § Rom. iv. 25.



## S E R M O N    X I I .

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INDULGENCES—WORKS OF SUPEREROGATION  
—THE POPE'S PRETENDED RIGHT, &c.

EZEK. XIII. 22.

*With lies ye have made the heart of the righteous sad, whom I have not made sad ; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising life.*

I HAVE proved, I trust, that Purgatory is a mere fiction ; that from all we can gather from Scripture there is no such place. Nor is the Romanists' plea from antiquity better than that from Scripture. For though many had adopted strange notions  
of

of these things, out of Heathen fable and philosophy, into the Christian religion, yet Purgatory, in the present Popish sense, was not heard of for 400 years after Christ, nor universally received, even in the Western Churches, for 1000 years. But supposing there were such a place, how do the Catholics know concerning any particular person, that he ever comes into it, or how long he stays in it? And if they do not know this, what is it, but offering up the sacrifice of fools, to make thousands of prayers for one, who may be quite out of the reach of them, either in heaven, or perhaps in hell? Though indeed by praying for the very wickedest of men, as only in Purgatory, they strongly tempt other wicked men to conclude, that none of their communion ever go to hell. Thus this invention is at once so great a terror to the good, and so great a comfort to the bad, that one cannot help applying to it the prophet's words, "With lies ye have made the hearts of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he  
4 "should

“ should not return from his wicked way, “ by promising life.” But were they to pray not for particular persons, as they do, but only in general for all that are there, where is the command, where is even the permission of it ? Our brethren on earth we pray for, because the time of their trial is not yet over : but the state of the dead is fixed, and they shall receive, every man, not according to our prayers, but their own past works. No authority for such prayers appearing to come from God, the Papists are not justified in the use of them.

Another Popish method of relieving sinners is by indulgences. The word indulgence originally meant a right thing, the mitigation of the severity or length of ecclesiastical censures towards such, as by an exemplary repentance, had deserved it. Nor was any other sort of indulgence known for some hundreds of years. The scandalous traffic of indulgences\* was begun by the Bishops in the 12th Century ; when the Abbots and Monks carried

\* Vid. Mosheim.

about the country the carcasses and relics of the Saints in solemn procession, and permitted the multitude to behold, touch and embrace these sacred remains at certain fixed prices ; by which methods they enriched their convents. The monastic orders, Moshien observes, gained often as much by this raree-show, as the Bishops did by indulgences, which were first published in this ignorant and superstitious age. They were granted by the Bishops. But the Roman Pontiffs soon assumed this lucrative trade to themselves, and the Court of Rome became the grand depot and general magazine of indulgences. To such an enormous length did they carry this traffic, that they not only published a plenary remission of the temporal penalties, annexed by the Church to transgressions, but they had the impiety to pretend to abolish the punishments, reserved in the next world for the wicked. Hence the suppression of the Penitentials\*, as of no use or authority.

Hence

\* A "Penitential," by which the Clergy were taught to distinguish sins into various classes according to their nature,



Hence the absurd doctrine of “works of supererogation.”

The notion of the Church of Rome about works of supererogation is this: Many of the Saints, it seems, having not only done enough to merit immediate entrance into heaven, but more than was necessary for that purpose; this overplus of their goodness, called usually works of

ture, their degrees of atrocity and their consequences, and which pointed out the penalties, that were suitable to different transgressions, was published in the 7th Century; but it was supplanted, a few Centuries after, by what was called the new Canon of “Indulgences.” Private confession to a Priest was made in the 13th Century an ecclesiastical law.—What is to be said of the extreme facility, with which the most flagitious crimes have been pardoned in the Church of Rome? What is to be said of the *Taxa Cameræ Apostolicæ*, the fees of the Pope’s Chancery, published in a book containing the exact sums to be levied, for the pardon of each particular sin, by the officers of that court; for sacrilege, for taking a false oath in a criminal case, for robbing, for burning a neighbour’s house, for murdering a layman, for forging letters apostolical, &c. Is not their taxation a virtual encouragement to the commission of the most shocking crimes, when absolution for them is granted and proffered on such easy terms? This seems to be establishing in fact a merchandise for sins, and must be accounted a great source of ecclesiastical corruption. Vid. Mosheim, and Smith on the Errors of the Ch. of Rome.

s 2 supererogation,

supererogation, joined with the infinite merits of Christ, makes a treasure of inestimable value, which the Pope, as head of the Church, applies towards the remission of the sins of those, who either fulfil in their life-time certain conditions, appointed by him, or whose friends will fulfil them, after their deaths. Upon this pretended stock of merits is founded the doctrine of indulgences\*, which is the application, upon such terms, as the Pope, the guardian and dispenser of this

\* *Indulgentiarum usum christiano populo maxime salutarem—in Ecclesia retinendum esse. Concil. Trident. Sess. 25.*

I happened to be at Malaga, says Townsend in his travels through Spain in 1786 and 1787, in the Holy Week——10,000 people were assembled to view processions, &c. &c. —after the host had been removed from the Sepulchre to the high altar. This to a good Catholic, should be a most desirable moment: because he may gain one thousand and sixty days indulgence, every time he repeats “praised be the holy hearts of Christ and of the Virgin.” V. 3. p. 25.

The Great Church (at Lorca) has nothing remarkable within, excepting a curious grant from the Bishop and Dean, of forty days indulgence every time any penitent shall say a pater and ave Maria to six Saints, named in the grant, provided this be done for the benefit of the souls in purgatory. *Ibid.* p. 116.

precious

precious treasure, thinks proper, of these merits to redeem souls out of purgatory\*. And many eminent members of the

\* The Popes, Boniface 8th, in his Jubilee Bull, Pius 4th, Clement, &c. &c. in their Bulls assure us, that they hereby grant pardon of all sins, a plenary indulgence, and that both for the dead and the living, *quam pro vivis tam pro defunctis*.

The Bull of the Crusades grants the same indulgences as were usually dispensed by the Popes to those, who went to make a conquest of the Holy Land, &c. The indulgences are seven.

The 3d is, that, visiting five altars, or five times one altar, and praying for a union among Christian Princes, with victory against the infidels, they shall obtain plenary indulgences for themselves, or for any of their departed friends, in whose favour they shall perform this.

The 6th that, visiting five altars, and praying as above, on the days specified in the Calendar, of which there are eleven, they may by their prayers, for each day, deliver a soul from purgatory.

The 7th that, paying for two copies of the Bull, a person may twice in one year enjoy all the indulgences, favours and privileges, mentioned in all the foregoing indulgences, and gain double the benefit he might claim on having purchased one.

For this Bull the nobles pay six shillings and two-pence in Arragon, but something less in the kingdom of Castile. Even the servants purchase these; and such is the demand, that they are reckoned to produce more than 200,000*l.* per annum. No confessor will grant absolution to any one, who has not this Bull. Townsend. V. ii. p. 171, 172, 173.

The

the Church of Rome maintain this doctrine, and urge Scripture in support of it: How derogatory from the merits of our blessed Redeemer is this method of seeking for salvation !

One text, which the Catholics urge for the doctrine we are considering, is this of St. Matthew. " Give us of your oil; for " our lamps are gone out." But who are they, who say this? They are the foolish virgins, who thought there might be an overplus of grace and virtues in others to supply their want. And what is the answer of the wise virgins? " Not so: lest " there be not enough for us and you." They knew not of any they had to spare: they supposed all the goodness they had; all that they had done, or could do, their whole stock of merit, little enough for themselves, little enough to qualify them for admission into heaven. " Go ye ra-

The incorporated fraternities in the kingdoms of Castile and Arragon are 25,581. Their revenue is not altogether consumed in feasting, &c. but considerable sums are expended in procuring masses to be said, either for departed spirits, and the souls in purgatory, or for the benefit of the fraternity, in which each individual has a proportionable interest. *Ibid.* p. 251.



“ther to them that sell, and buy for  
“yourselves\* ;” apply to heaven, by faith  
and prayer, for grace and assistance :  
“work out your own salvation.” The  
graces of the spirit, the food and sup-  
port of the soul, are to be purchased, are  
obtainable only by earnest prayer and sin-  
cere endeavours, as men purchase the  
food of the body by money. “Come ye,  
“buy and eat ; yea, come, buy wine and  
“milk, without money, and without  
“price†.”

St. Paul says, “I fill up that which is  
“behind of the afflictions of Christ in my  
“flesh, for his body’s sake, which is his  
“Church‡.” From these words the Ca-  
tholics conclude, that the Saints have  
merits to spare, nay even sufficient to fill  
up what is behind of the sufferings of  
Christ. But the Scriptures frequently  
declare Christ’s sufferings to be a full sa-  
tisfaction for the sins of the whole world ;  
and if so, nothing is wanting to render  
them perfect and complete. “In whom  
“we have redemption through his blood,

\* Mat. xxv. 8, 9. † Isa. lv. 1. ‡ Col. i. 24.

“ the

“ the forgiveness of sins\* : he suffered,  
“ that he might bring us to God†. We  
“ are sanctified through the offering of  
“ the body of Jesus Christ : after he had of-  
“ fered one sacrifice for sins ; when he had  
“ by himself purged our sins ; for by one  
“ offering he hath perfected for ever them  
“ that are sanctified.” What do these ex-  
pressions, and these declarations of Scrip-  
ture signify, but that our sins are com-  
pletely expiated, the guilt of them fully  
taken away by an atonement, made by the  
blood of Christ : that God hath, by an  
act of grace, accepted us through faith  
in Christ, and justified us freely through  
his blood ? Besides, Christ, in St. Mat-  
thew, tells us, that so close is the union  
betwixt him and his members, that what  
is done to them, is done to him. The  
afflictions of Christ’s members are styled  
the persecutions and afflictions of Christ  
himself. “ Saul, Saul, why persecutest  
“ thou me ?” as thou doest, by thy cruel  
usage of the living members of my body.  
In the same sense St. Paul says, “ the suf-  
“ ferings of Christ abound in us.” And St.

\* Eph. i. 7. † 1 Pet. iii. 18. ‡ Heb. x. 10, 12, 14.

Peter declares to the Saints, “ ye are partakers of Christ’s sufferings.” So here of these afflictions of Christ, I, saith the Apostle, have already had a share, and I go on to fill up the residue of these my sufferings in the flesh, which I am to bear, in the discharge of my ministry, for the benefit of the Church.

“ Works of supererogation cannot be taught without arrogance and impiety. For by them men do declare, that they do not only render unto God, as much as they are bound to do, but that they do more for his sake than of bounden duty is required.” Scripture and experience unite their testimony to the truth of this Article. Experience proves, that imperfection adheres, and always has adhered, to the best of men, and to the best of their performances. A perfect, unmingled character is no where to be found. “ The Scripture hath concluded all under sin\* ; there is no man that sinneth not†. All our righteousnesses are as filthy rags;”

\* Gal. iii. 22. + 1 Kings, viii. 46.

† Is. lxi. 6. vid. Ja. iii. 2. 1 Joh. i. viii. &c. from Genesis to the Revelation of St. John.

and need pardon rather than deserve reward. Is it not then absurd to suppose that any one should be a debtor and a supererogater at the same time ; at once an offender, a defaulter, a sinner, that has cause daily to pray, that his trespasses may be forgiven, and a performer of so much more than God requires, as to have to spare, wherewithal to merit for another ? No man, let him be who he will, be his virtues, and his attainments and his powers what they may, can ever do too much, can ever exceed the injunctions laid upon him in the Gospel, can perform more perfect obedience than is required ; because his highest proficiency, his most perfect obedience is no more than his duty ; after all his doings he is an “unprofitable servant ; and has “only done that which was his duty\* to do

\* When we read in Scripture of some, who are said to be blameless and righteous, as, for instance, Noah, Job, Daniel, and Zacharias—they were so, not strictly and absolutely, but only “comparatively.” Job confesses, 9. 20. “If I justify myself, my own mouth shall condemn me. If I say, I am perfect, it shall also prove me perverse.” Such persons are mentioned, as being, in the  
merciful



“do\*. “By grace ye are saved through  
“faith, and not of yourselves, lest any  
“any man should boast†.” Solely to the  
grace of God, to his free mercy, to his  
spontaneous kindness and love, through  
the redemption that is in Jesus Christ,  
and not to the merits of our works, or  
to the works of any creature whatsoever,  
we owe our salvation. We may with equal  
reason expect, when sick, to be restored  
to health by virtue of the medicine, which  
is taken by our neighbour, as to get to  
heaven by or for the merit of another.

You have read, I doubt not, the para-  
ble of the Pharisee and the Publican.  
What lesson did it teach you? What  
doctrine does it inculcate? Does it give  
any room for works of supererogation?  
Is it not, on the contrary, strong against  
all boasting of personal desert? does it  
not forcibly recommend humility and  
self-abasement? The Pharisee, full of

merciful sense of the Gospel, just and righteous. God, for  
Christ's sake, accepts sincerity of mind, honest and hearty  
endeavours after holiness, though we perform not unsinning  
obedience, and attain not absolute perfection.

\* Luke xvii. 10. † Eph. ii. 8, 9.

his good qualities, of superciliousness and comparison, and vaunting himself on strictness of duty, that he was not, as other men are, was condemned by our Lord. The Publican, disclaiming all pretensions to any merit, all humility and penitence, "God be merciful to me a sinner," was commended, and went down to his house justified. Let me not however be misunderstood, as if I were decrying good works, or lessening their importance in the work of salvation: these ought ye to do: though not the meritorious cause, they are conditions of salvation, not to be dispensed with. Without personal obedience; without sincere and earnest endeavours after obedience, we cannot, with any well-grounded confidence, look up to the mercy of God in Christ Jesus for an entrance into life. Faith alone will be ineffectual to our final acceptance: it must be an operative faith, productive of good works: unless our faith be accompanied with these, vain will be our reliance on Christ; they must go hand in hand to form the Christian, and

and qualify him for heaven\*. All I mean to assert is, that instead of any human being having superabundant merit to spare for others, every man, be his religious attainments what they will, wants

\* I cannot help thinking that some misconception and perversion of the Scripture doctrine of salvation may have arisen from an ambiguity in the words "saved by faith "without works," arising from the different meanings which may be annexed to them accordingly as they are spoken or written. If we could have been saved by our own good works, Christ would have died in vain. But as we cannot be saved "by works," God has mercifully appointed, that we shall be saved "by faith, without works." But to be "saved by faith, without works," that is, *per fidem, nullo operum adjumento*, has a very different meaning from being saved by "faith, without works," that is *per fidem infructuosam*. In the first sense, "without works," is the attribute of the verb; in the second it is the attribute of the noun. The difference is still more striking in Greek. We are saved *δια πίστεως, ανευ έργων*, but not *δια πίστεως της ανευ έργων*. For, we are saved by faith,—without works; but not by "the" faith, which is without works. The former sense, by admitting that we are saved not by works, (for our best works are far short of our duty,) but by an atonement of infinitely greater value, does not exclude the necessity of good works; but the latter supposes the validity of a faith unproductive of good works, a sense contrary to the whole tenor of Scripture. To be saved, "without works" (that is, not by our own good works, but) "by faith," is not subject to the same ambiguity as to be "saved" *by faith without works*.

Bishop Barrington's Charge to his Clergy, in 1801.

a Redeemer

a Redeemer himself, and a Mediator to render his imperfect and unprofitable services accepted: his own daily omissions and negligences, his daily transgressions and relapses stand in need of forgiveness from an infinitely holy and pure God, in whose sight the "stars are not pure," the most resplendent part of the firmament loses its lustre; how much less than "man that is a worm, and the son of man which is a worm?" how then can "he redeem his brother" from the guilt contracted by the numberless violations of the sacred laws of God, "or make agreement unto God for him? he must let that alone for ever\*." Nor do I mean to to debase, degrade, or derogate from the distinctions, the privileges and dignity of human nature. I mean to do no such thing. Man, endued, as he is, with reason and intellect, and guided, as he may be, by the divine succour, may, if he sincerely co-operate with this succour, maintain, in the midst of temptations, propriety of conduct and dignity of character; though he arrive not at spotless

\* Ps. xlix. 7, 8.

perfection,



perfection, he may make such improvement and proficiency in holiness, as will, through the merits of his Saviour, work out and secure his salvation. But here he must stop. This is the utmost the brightest saints, that ever lived upon the face of the earth, could do. St. Paul, who was indefatigable in the service of his God, whose labours merited eternal life, if ever the labours of man did “of themselves by a value of condignity merit eternal, life,” as the Romanists\* maintain the works of just men do, so far from thinking he had an overplus of merit, says of himself, “not as though I had already attained, either were already perfect. I count not myself to have apprehended. I press towards the mark of the high calling of God in Christ Jesus†. If by any means I might attain to the resurrection of the dead. Jesus Christ came into the world to save sinners, of which I am the chief‡.” And St. Stephen, at his martyrdom, was far, very far, from exulting

\* Vid. Bellarmine, de justific. l. 5. c. 7.

† Philip iii, 11, 12, 13, 14. ‡ 1 Tim, i. 15.

in his righteousness, or pretending to bequeath to the Church, or the head of the Church, a stock of merit, which he stood in no need of himself; but, as if conscious of the deficiency and imperfection of his services, he prayed fervently to heaven for acceptance. “Lord Jesus, receive my spirit. Lord, lay not this sin to their charge\*,” were his last words. In short, we read in the history of our faith of many eminent characters, who were burning and shining lights in their generation, but we never read of a being since the day of creation, without blemish and imperfection, excepting the Blessed Jesus, who was, though in his human nature, while on earth, “in all points tempted like as we are, yet without sin†.” In him, and him only, was no sin. “He was manifested to take away our sins; and in him is no sin‡.” Is it not then absurd, to use the words of Maclaine§, if not impious, to seek in the virtue of the Romish Saints (all of whom

\* Acts, vii. 59, 60. † Heb. iv. 15. ‡ 1. Pet. ii. 22.

§ Vid. Mosheim's Ecc. Hist. v. 5. p. 373.

were

were very imperfect, and some of them very worthless mortals,) an exuberance of obedience, a superabundant quantity of virtue, to which they were not obliged, and which they are supposed to deposit in the hands of the Popes, who are impowered to distribute it for the love of money, among such as have need of it to make up their accounts?

But supposing the Romish Saints had more merit, than served themselves (which, I trust, I have proved to be contrary both to the declarations of Scripture, and the disposition, the habits and the conduct of human nature,) where is it revealed, where do we find an assurance or promise, that God will accept the surplus or any part of it; will assign it to the benefit, and apply it to the account of others: and what does the willingness, or wish of man to transfer it signify, unless the judge will admit it?

Again, Supposing such a treasure of merits, how came it to be in the Pope's  
T custody?

custody? Who gave him alone the keys of it? Where is it revealed, that the Pope has the right to manage this fund, and dispose of what portion of it he thinks proper, and apply it to whomsoever he pleases, for their deliverance from the punishment due to their sins? By what arguments will the Catholics prove this? In vain will they search Scripture, or the Fathers, for the doctrine. In neither is there any clear or express passage concerning it. The words of Christ to St. Peter have been alledged in proof. “ And  
 “ I will give unto thee the keys of the  
 “ kingdom of heaven, and whatsoever thou  
 “ shalt bind on earth, shall be bound in  
 “ heaven: and whatsoever thou shalt  
 “ loose on earth, shall be loosed in  
 “ heaven.\*” But this, it has been observed†, is applying a general expression of our Saviour’s to a particular purpose, without any proof that it may be justly so applied. With as much reason will others

\* See Ser. 17th, and Whitby on the 16th and 18th Chaps. of St. Matthew.

† See Smith on the Errors of the Ch. of Rome, p. 205.  
 from



from hence assert the “Pope’s” deposing power, or any other exorbitant prerogative. If there were any such treasure, arising from the Saints’ overplus and superabundance of merit, either in the Pope’s, or in the Church’s possession and distribution, it is very strange, that St. Peter himself should never mention a syllable about it in his Epistles. He takes just as much notice of it, as he does of his own supremacy, of his own infallibility, or the superiority of his pretended infallible successor: which is none at all. The Pope’s usurpation therefore of the power to distribute this treasure is as unauthorised and unwarranted, as the treasure is imaginary and fictitious\*. The Church of “England,” of “France,” or of “Spain,” might, with equal reason,

\* To repent is to be truly sensible of our sins past, and to beg pardon for them of the Father, who of all beings is the only one that can undo those things, which are done, and who only by his mercy, and the dew of his Spirit, can blot out our former transgressions: In which, saith he, if I find you, for them will I judge you. Clement of Alexandria. Quis Salv. c. xl. p. 105.

lay claim to this pretended stock of merits, and assert, that the Archbishop of Canterbury, of Lyons, or Toledo, is the true and sole dispenser thereof. The infinite and all-sufficient merits of Christ are the only treasure we know and allow, and not any man upon earth has the disposal thereof. Christ alone is our Saviour and deliverer from the guilt of all manner of sin. He alone is the propitiation for the sins of the "whole world; he cleanseth "us from all unrighteousness."

Therefore, Brethren, let us hold fast the profession of our faith without wavering; let us continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel, which we have heard. Christ hath loved us, and hath given himself for us. Mortifying all our corrupt inclinations, forsaking all our sins, and stedfastly persevering in good works, sincerely endeavouring to live holy and virtuous lives, let us depend for salvation, not on the inventions and devices of man, but on the promises of the Gospel, upon the merits and satisfaction

tion of Christ, in whom we have redemption, through his blood, even the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us.

## SERMON XIII.

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LUTHER—THE REFORMATION--ABSOLUTION--  
EXTREME UNCTION.

EZEKIEL xiii. 22.

*With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising life.*

THE public worship of God, about the commencement of the sixteenth century, was no more than a pompous round of external ceremonies, insignificant and useless, more adapted to dazzle the eyes than to touch the heart; and so great, observes Mosheim,



Mosheim \*, was the despotic dominion of the Roman Pontiffs : so great the fraud, avarice and injustice, that prevailed in their councils ; such the arrogance, tyranny and extortion of their Legates ; such the unbridled licentiousness and enormous crimes of the Clergy and Monks of all denominations, that not only private persons, but the most powerful Princes and Sovereign States demanded a Reformation of the Church.

In the year 1517 arose Luther, who opposed, with undaunted resolution, his single force to the torrent of Papal ambition and despotism, and laid the foundation of the Reformation, most glorious of all the revolutions, that have happened in the state of Christianity, since the time of its divine Founder. That wonderful preparation of circumstances, which disposed the minds of men for receiving the doctrines of the Reformers, that singular combination of causes, which secured their success, and enabled them,

\* Eccles. Hist. v. 4. p. 8. Vid. Gregory's Ecc. Hist. Cent. 16.

destitute,

destitute, as they were, of power and policy, to triumph over those, who employed against them extraordinary efforts of both, may be considered as no slight proof, that the same hand, which planted the Christian Religion, protected the Reformed Faith, and reared it, from beginnings extremely feeble, to an amazing degree of strength and maturity.

Luther, fired with just indignation against the vicious lives and false doctrines of the Priests of the Church of Rome, doctrines, which tended to diminish a sense of the nature and obligation of virtue, and do away all solid and genuine piety, publicly and most successfully combated the scandalous one of Indulgences, which were carried, at the time we are speaking of, to such great lengths, that an insolent Dominican \* went about Germany, proclaiming, with matchless effrontery, the famous indulgences of Leo the Tenth, which administered remission of all sins, past, present, and to come, however enormous their nature, to those,

\* John Tetzel.

who

who were rich enough to purchase them, impiously derogating from the all-sufficient power of the merits of Christ. This Dominican boasted, that he had saved more souls from "hell by these indulgences," than St. Peter had converted to Christianity by his preaching. When the celebrated founder of the Reformation was brought before the Pope's Legate \*, a man eminent for scholastic learning, and passionately devoted to the Roman See, and was required by him, by virtue of the Apostolic powers, with which he was clothed, to retract the errors, which he had uttered with regard to indulgences and the nature of faith, how truly noble

\* Cardinal Cajetan, who, at the Diet of Augsburg, held a conference with Luther upon the Controversy between that Reformer and Tetzels, and to draw Luther anew under the Papal yoke, began by commanding him to believe, and that upon the dictate of mere authority, that "one drop of Christ's blood, being sufficient to redeem the whole human race, the remaining quantity, that was shed in the Garden and on the Cross, was left as a legacy to the Church, to be a treasure, from whence indulgences were to be drawn by the Roman Pontiffs."—He borrowed these expressions from one of the "Decretals" of Clement VI. called (and that justly) "Extravagants." Maclaine. vid. Mosheim.

and

and dignified was his conduct? He declared with the utmost firmness, that he could not, with a safe conscience, renounce opinions, which he believed to be true; nor should any consideration ever induce him to do what would be so base in itself, and so offensive to God. He plainly pointed out the Roman Pontiff, as a partaker of the guilt, since he suffered the people to be seduced by such delusions, from placing their confidence in Christ, the only proper object of their trust. The Princes and Bishops of Europe, with multitudes of learned and pious men, saw the turpitude and impiety of this infamous traffic, a scandal and reproach to Christendom; and even the Franciscans and Dominicans themselves at last opposed it publicly, both in their discourses, and in their writings. This was the commencement of that memorable revolution in the Church, which humbled the grandeur of the lordly Pontiffs, and eclipsed so great a part of their glory.

Since the period of the Reformation, the Catholics have, in many places, both in this and other respects, greatly mode-



rated their practices, though they have never effectually disclaimed their principles. That happy event has produced changes amongst them for the better, especially where part of any country have been Protestants\*; for elsewhere their abuses are kept up; and for one proof of it, I have now in my custody, says Secker, a plenary indulgence granted for a small piece of gold at "Rome" this very † year to an absolute stranger, for himself, for his kindred to the third degree, and to thirty persons more, for whose names a proper blank is left in the instrument. So

\* The decree of the second Diet at Spire in 1529, revoking that of the first, which granted a power to every Prince to manage ecclesiastical matters as he thought proper, until the meeting of a General Council, and declaring every change in the established religion unlawful, before the determination of the approaching General Council was known, appeared so iniquitous and intolerable to John, Elector of Saxony, the second parent of the Lutheran Church; and other Members of the Diet, (who easily perceived, that a lawful Council, free from the despotic influence of "Rome," was the very last thing that a Pope would grant), that they entered a solemn "Protest" against it. Hence the denomination of "Protestants," which from that period has been given to those, who renounce the communion of the Church of "Rome." Vid. Mosheim.

† Archbishop Secker, in the year 1745.

that

that had not the Reformation given them some check, God knows, whether, by this time, Christianity had been discoverable under the changes and disguises, which the prevailing part of them would have deformed it with. Consider to what lengths matters had already gone, in this one article of remission of sins. The necessity of confession\* put the secrets of

\* A new method of proceeding with penitents was introduced into the Latin Church, viz. the suppression of all public confessions of sin in the fifth century. (May we not ask here by the way, if this method be the right one, where was the Infallibility of the Church of Rome, before the introduction of it?) For grievous offenders, who had formerly been obliged to confess their guilt in the face of the congregation, were now delivered from this mortifying penalty, and obtained from Leo the Great a permission to confess their crimes "privately" to a Priest, appointed for that purpose. Penance was allowed to be performed in monasteries, or before a few individuals, and in a private place at the discretion of the Bishop. By this change of the ancient discipline, one of the greatest restraints upon licentiousness, and the only remaining barrier of Chastity, was entirely removed, and the actions of Christians were subject to no other scrutiny than that of the Clergy; a change, which was frequently convenient for the sinner, and also advantageous in many respects to the sacred order. Vid. Mosheim. Abandoned profligates, who had passed their days in the most enormous pursuits, and whose guilty consciences

of every man's heart and life into the breast of the Priest ; and the power of admitting into heaven, or excluding from it, forced the bigotted sinner to do whatever should be enjoined him. How this power was used, the histories of all nations dreadfully shew ; and to preserve it from growing quite intolerable, an artifice was added, that made it still more fatal. Mankind, it is too well known, are very unwilling to part with their vices. On the terms therefore of submitting in other points, they were made easy in this favourite one. The strictest rules of life indeed were laid down for such as thought themselves bound to be strict, but for those who desired to be otherwise, superstitious observances were allowed to take place of real duties : idle penances to stand instead of true repentance and reformation ; without a zeal for such follies as these, the best man was reckoned to have but small hope of future happiness : and

consciences filled them with terror and remorse, were comforted with the delusive hopes of obtaining pardon, and making atonement for their crimes, by leaving the greatest part of their fortune to some Monastic Society. Ibid.

with a zeal for the notions and interests of that Church, the worst man was easily secured (or rather promised security) from future misery. Absolution, if he were ever so little sorry for having been a sinner, would set him clear at once from hell; and if he had but either time to perform a few devotions and mortifications, while he lived, or money to purchase a good many prayers for him when he died, his confinement in purgatory must soon be over. But was not this short and easy way of commuting with God, and reconciling sin and salvation, superseding the necessity of a regular and virtuous life, in defiance of the exhortations and injunctions of Scripture, “to cleanse ourselves from all filthiness of the flesh  
“and spirit, perfecting holiness in the  
“fear of God \*; to put off, concerning  
“the former conversation, the old man,  
“and be renewed in the spirit of your  
“mind, and put on the new man, which  
“after God is created in righteousness and  
“true holiness †; to follow holiness,

\* 2 Cor. vii. 1.

† Ephes. iv. 22, 23, 24.

“without



“without which no man shall see the  
“Lord \*?” Was it not sapping the  
foundations of morality, and opening a  
door to all sorts of licentiousness and ini-  
quity? The ignorant and illiterate, the  
weak and credulous are apt to lull them-  
selves into a false and fatal security, con-  
fiding in this external reconciliation, al-  
though no renovation of mind or amend-  
ment of manners ensues. They are tempt-  
ed to † repeat the same, or commit greater  
offences,

\* Heb. xii. 14.

† Gray, in his *Tour through Italy, &c.* in 1791 and 92, observes, No measures are adopted to suppress their crimes by a rigorous administration of justice: and as poverty is very general, notwithstanding the fertility of the country, it is unsafe to travel in Calabria, or, indeed, any where but in the public roads. At Naples the use of the stiletto has been as common as in the other parts of Italy. Sir W. H——, though Ambassador from the most respected Court in Europe, was obliged, lately, to bribe higher than the culprit, in order to obtain the punishment of a person who was known, several times, to have stabbed his porter, though happily not with mortal wounds. The prisons are full of wretched murderers, scarce sensible enough of the enormity of murder to feel the misery which they deserve.

The guide who occasionally conducts to the different places which are visited in the neighbourhood, is publicly understood, and acknowledges himself to have murdered

offences, “ toties quoties,” as often as they make application for it: and what is highly

two or three persons; but he acts upon honour and with regard to his reputation, with the parties whom he escorts, Confession and payment for the performance of a stipulated number of Masses may generally ease the wounded conscience of an Italian, every crime being excused by the indulgent contrivances of the Romish Church. Her Priests, instead of enlightening the minds of the people, keep up superstitious ignorance, perform their bungling tricks, draw expensive offerings from misguided devotion, amuse the imagination with splendid ceremonies, illuminations, and parade of ornament; and teach their wealthy followers to display their idle vanity in costly presepios or representations of the circumstances of Christ's Nativity. Let. 32. p. 401, 402, 403.

In a Catholic country, with such depravity of morals, it may be naturally inquired, what becomes of conscience, and where is discipline? It is well known, that all are under obligation to confess, at least once a year, before they receive the Eucharist. Every one is at liberty to choose his confessor and priest; but before he leaves the altar, he takes a certificate that he has been there, and this he delivers to the curate of his own parish under pain of excommunication, should he fail to do so.—The first absolution may be easily obtained; but when the offender comes, year after year, with the same confession, if he will obtain absolution, he must change his confessor; and this practice is not only disgraceful, but sometimes ineffectual. Here, then, it is needful to adopt some new expedient. Two naturally present themselves: for, either some priest, destitute of principle,

highly destructive to the souls of numbers, they are allowed by the deceitful attractions of sinful pleasures to give a full swing to vicious gratification, without interruption, trusting that in their last hours they shall by virtue of these words, "I absolve thee from thy sins," be unquestionably loosed from all their iniquities, and intitled to the joys above, prepared for the righteous \*.

Far

principle, may be found, who, for certain considerations, will furnish billets; or else, which is a prevailing practice at Madrid, the common prostitutes, confessing and receiving the holy Sacrament in many churches, and collecting a multitude of billets, either sell, or give them to their friends. I have certificates before me. As these carry neither name nor signature, they are easily transferred.—They are simply thus: "Comulgò en la Iglesia parroquial de San Martin de Madrid. Año de mil setecientos ochenta y seis." Townsend's Travels through Spain in 1786 and 1787. v. 2. p. 147, 148; 149.

\* The reader is referred to the Letters of Mr. Chais, (Minister of the French Church at the Hague, "Lettres Historiques & Dogmatiques, sur les Jubilés," published there in 3 vols. 8vo. 1751) in which are pointed out the gross contradictions in the "Bulls" of the different Popes, with respect to the nature of that superstitious, but profitable institution, and the time of its celebration, I mean the famous Jubilee, enacted about the close of the thirteenth

U

century

Far be it from us of this Church to fright you with such vain terrors, or deceive you with such vain hopes. On the contrary, be assured, that were all the Priests on earth to refuse absolving a true penitent, it would never hurt him; and were they all to join in absolving a man, that hath not repented as the Gospel requires, it would do him no good. Be assured, that no equivalent in the world will be accepted instead of true inward piety, nor all the good works of all the Saints in heaven compensate, in the least degree, for the want of good works in any one man on earth.

I shall now proceed to consider the Roman Catholic doctrine of “Extreme Unction,” or the Sacrament of dying persons. This doctrine the Romanists build upon the following passage of St. James. “Is any sick among you? Let him call for the Elders of the Church, and let

century by Boniface the Eighth; by which law all, who visited, at the stated period, the Churches of St. Peter and St. Paul at Rome, confessing their sins, with sentiments of contrition and repentance, should obtain entire remission of their various offences.

“them



“ them pray over him, anointing him  
 “ with oil in the name of the Lord ; and  
 “ the prayer of faith shall save the sick,  
 “ and the Lord shall raise him up ; and if  
 “ he have committed sins, they shall be  
 “ forgiven him \*.” When a sick person  
 is near death, they anoint his eyes, and  
 ears, and nostrils, and mouth and hands,  
 sometimes also his feet and reins, with  
 oil consecrated by the Bishop, and pray,  
 that in virtue of that anointing the sins  
 he hath committed, by the several organs†  
 of his body, may be forgiven him : they also  
 teach, that, besides forgiveness of sins,  
 it gives composure and strength of mind  
 to go through the agonies of death. But  
 a little consideration will shew, that what  
 St. James appoints is very different from  
 what the Church of “ Rome” does.

In those days miraculous gifts were  
 common ; that of healing diseases in par-

\* Ja. v. 14, 15.

† It is applied to each of the senses with these words,  
*Per hanc sacram unctionem & suam misericordiam indul-  
 geat tibi Deus quicquid peccasti per visum, auditum, ol-  
 factum, gustum & tactum.*

*Rituale Romanum Jussu Paul. 5.*

ticular : and the persons, who had these gifts were usually the Elders of the Churches, whom the Apostle here directs to be sent for ; and as miracles in condescension to the genius of the “ Jewish ” people, to whom this epistle is directed, were accompanied for the most part, with some outward act of ceremony by the performer of them (a practice which our Saviour himself often complied with), so the ceremony used in healing the sick by miracle, viz. anointing them with oil, was one to which the Jews had been accustomed : oil being a thing of which much use was made in the eastern countries, on many occasions \*. Accordingly we read, that when our Saviour sent his Disciples with a power from Heaven to cure diseases, though he prescribed to them no particular form for that purpose, yet they adopted this ; they “ anointed with oil †

\* Grotius on Mark vi. 13. says, the Jews used oil when they prayed for the sick, to express their hope of obtaining from God, in their behalf, that joy and gladness, which oil signifies.

† The Council of Trent had at first said, that extreme unction was instituted in this place, but afterwards changed that word for “ insinuated.”

“ many that were sick, and healed them.” Now what the Evangelist tells us they did, is evidently the very thing which St. James directs the Elders to do, and therefore since the anointing mentioned in the Gospel was only a mere circumstance used in miraculous cures, that also mentioned in the Epistles can mean nothing more.

The virtue, which attended oil, when used by the “ Apostles,” could not be natural or inherent in it, but must be supernatural, and derived from Him, who sent them ; for the same means, which at other times were at best but of doubtful success, always produced a cure, when applied by them, “ with the prayer of “ faith :” they used it as a sign of a miraculous recovery.

Accordingly we find that St. James neither appoints any consecration of the oil, nor ascribes any efficacy to it, as the Papists do, but says, “ the prayer of faith “ shall save the sick.” Now faith, in many places of Scripture, signifies that supernatural persuasion of a power to work miracles, that inward feeling, that one should be enabled by God to do miracles,

racles, which in those days was frequent ; for that the Apostles and others, in the first ages of the Church, were endued with several extraordinary gifts, is too evident to need any proof. Thus St. Paul says, “ though I had all faith, so that I “ could remove mountains \*,” &c. and therefore “ the prayer of faith,” since it is so absolutely promised here, that it “ shall save the sick,” probably means a prayer proceeding from this extraordinary persuasion ; that when they knew by the impulse of the Spirit, that the Lord designed to save any person, whom they were called upon to anoint, they prayed to him with full assurance of success, and the sick was restored to health. What we translate “ an effectual fervent prayer,” should be translated an “ inwrought or “ inspired prayer †,” and therefore unless,  
in

\* 1 Cor. xiii. 2.

† *Δεησις ενεργημενη*. The context shews that this should be the translation. For in the verses that follow, St. James produces for an example the prayers of Elijah, which were prayers of faith in the sense I have mentioned, as is evident from the account we read in the first book of Kings :



in the Church of "Rome," the Priest, as often as he administers extreme unction, acts and prays by immediate inspiration, his prayers are not of the same sort St. James speaks of, nor are they directed to the same end. The benefit, which he promises from the prayers, which he appoints, is the recovery of health; "the prayer of faith shall save the sick, and the Lord shall raise him up:" whereas they of the Church of "Rome" never use this ceremony with any hope of recovery, nor indeed, unless they happen to mistake, till the person is quite past recovery; and for this reason again, his anointing and theirs are quite different things. For, though St. James does add, "and if he

Kings: for as we know from St. James, that Elijah prayed that it might not rain, and again that it might rain, so we know by the history of that Prophet, that he expressly and absolutely foretold to Ahab both the one and the other. Vid. Wheatley on the book of Common Prayer, on the Visitation of the Sick, where he makes it appear, that this instruction, given by the Apostle to the Jewish Converts, was only designed as a "temporary" institution, proper to that time, and suited to an ancient practice of the Jews of anointing the sick, and to a miraculous dispensation, which was then vouchsafed to the first believers of the Gospel.

"hath

“hath committed sins, they shall be forgiven him,” yet the very doubt, implied in the word “if,” shews he is not speaking of a Sacrament instituted purposely for the remission of sins, as the Church of “Rome” make their unction to be; and indeed this relates to the very same thing as his former words. For as bodily sickness and infirmity were frequently, in the beginning of the Church, a chastisement and punishment for sins (whence, to mention no other proofs, St. Paul tells the Corinthians, “For this cause, many are weak and sickly among you, and many sleep,”) so the very form of miraculously healing a person of these infirmities, used by our Saviour, is, “Son, thy sins be forgiven thee;” that is, the illness inflicted on thee, by way of chastisement for thy sins, is removed. Since therefore St. James promises forgiveness of sins in just a like case, we are certainly to understand him in just the like sense, viz. that if the sickness of any person prayed for were the punishment of any sin, that punishment should be remitted and his health restored. “If he hath com-  
mitted

“mitted sins, they shall be forgiven  
“him;” not only his affliction or disease  
should be removed: but his sins, which  
were the cause of it, should also be taken  
away.

## SERMON XIV.

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EXTREME UNCTION—PUBLIC SERVICE IN  
LATIN.

JAMES V. 14, 15.

*Is any sick among you ? Let him call for the Elders of the Church, and let them pray over him, anointing him in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.*

I CONCLUDED my last discourse with observing, that if the sickness of any person prayed for and anointed with oil in the name of the Lord, in the days of the  
Apostles



Apostles were the punishment of any sin, that punishment, St. James promised, should be remitted, and his health restored. "If he hath committed sins, they shall be forgiven him;" not only his affliction or disease should be removed; but his sins, which were the cause of it, should also be taken away. Now this forgiveness of the temporal punishment of some particular sins, which is what St. James promises, the Church of "Rome" does not promise from this ceremony; but the forgiveness of the future punishment of all those sins, that the sick person hath ever committed by his bodily organs, they do: though indeed it is a little hard to conceive, when all a man's sins have been already forgiven (as they say they are by the Priest's absolution), how any of them should want to be forgiven again, perhaps, by extreme unction, the moment after. Why not always put off absolution to the last hour, as many Christians in the fourth century did their baptism, that thus receiving, by this rite, the remission of sins, they might ascend,  
pure

pure and spotless, to the mansions of life and immortality.

The Roman Catholics also teach, that this ceremony of extreme unction procures composure of mind against the terrors of death. Now St. James has not said one word to countenance this expectation. The anointing, prescribed by St. James, being entirely of a miraculous nature, was to cease, when miracles were no more. The gift of healing continued for some ages after the Apostles; so the anointing with oil was often made use of to denote the miraculousness of the cure. As an ordinary rite, used in the visitation of the sick, it is not mentioned (much less believed to be appointed by Scripture) for above 600 years after Christ: though Christian writers, within that period, discourse frequently of the Sacraments and rites of the Church, and describe the deaths of many holy persons, yet they do not, in the least, intimate, that one of those holy men was \* anointed; they did

\* Vid. Wheatley on the Book of Common Prayer.

not think of establishing a perpetual ordinance, to be ordinarily used, from an action that was extraordinary and miraculous. After that indeed it came to be used on all sick persons in the beginning of sickness, in hopes of receiving by it some bodily relief; and perhaps some casual cures, which sometimes followed this unction, but which might have happened without any unction at all, contributed to support the reputation of it. However in after ages another use of it was discovered. About the twelfth century the Church of "Rome" applied it not for the recovery of bodily health (convinced it did no good to it) but to cleanse the soul from its sins. They applied it (as it is now done in that Church) not to those, of whose recovery they had reasonable hopes, but to those only, who were looked upon to be at the point of departure. The Catholics use it in the extremity of sickness, as a Sacrament\* of  
preparation

\* It was first publicly owned by Eugenius the IVth at the close of the Florentine Synod, to be the fifth Sacrament;

preparation for death, and applying the unction, not to that part of the body, which is the seat of the disorder, but to the eyes, the ears, the mouth, &c. as the several seats of sin. But is it not strange and absurd to pretend to prove a Sacrament that is proper to dying persons, from a rite, which we have seen used only upon persons, who were not to die, but to be raised up from sickness? And how can forgiveness of sins be promised, when that recovery, which was the token and testimony of it, cannot be promised? And does not the administration of this Romish Sacrament by that Church, when the dying seem past all hopes of recovery, for the purgation of their sins, do away the necessity of purgatory? If the person, breathing his very last, be positively absolved and purged of all his sins by this rite, what occasion to send him, after his decease, into purgatory?

Besides, if there be really any virtue in unction towards the serving of the soul,

ment; and then, in the next age, was established by the Council of Trent under the severest anathemas, or curses. Vid. Can. of the Council of Trent. Sess. 14.



why do they not give it under the apprehensions of an approaching violent death, for instance, before a malefactor is executed, where it cannot but be as useful, and as needful, as in the fears of a natural one ?

Our Church has laid aside a ceremony, which has long been useless, and, by leading persons into superstitious fancies, might be hurtful. Every thing, truly valuable, in St. James's direction, is preserved in our Office for Visiting the Sick. I shall only add, upon this subject, that it is much to be wished, men would so live in the time of their health, as to need the least spiritual assistance that is possible, in the time of their sickness ; and that, what they do need, they would apply for early, when it might be of great benefit to them, and not content themselves with calling in the Minister at the last scene and close of life. " Humble  
" thyself before thou be sick, and in the  
" time of sins shew repentance. Let no-  
" thing hinder thee to pay thy vow in due  
" time,

“time, and defer not until death to be  
“justified\*.”

Another point, in which we differ from  
the Church of “Rome” is, that all their  
public prayers are in the † “Latin” tongue,  
ours

\* Eccles. xviii. 21, 22.

† Some of the more learned members of the Church of Rome have been ingenuous enough to express their disapprobation of this practice, so contrary to the usage of the primitive Church. Mercer, formerly Professor of Hebrew at Paris, says, They amongst us have done rashly, that brought in the custom of praying in an unknown tongue, which very often neither they themselves, nor our people understand. Comment. in Eccles. v. And Cardinal Cajetan saith, It is better for our Church, that the public prayers in the congregation be said in a known tongue, common to the priests and people, and not in Latin: In. 1 Epis. Corinth. c. xiv. ; and being reproved for saying so, he said he learned it from St. Paul.

The Emperor Justinian made a law in the following words, “We will and command, that all Bishops and  
“Priests celebrate the sacred oblations, and the prayers  
“thereunto added in Holy Baptism, not in a low voice,  
“but with a loud and clear voice, which may be heard by  
“the faithful people;” that is, be understood; for it follows, “that thereby the minds of the hearers may be raised  
“up with greater devotion to set forth the praises of the  
“Lord God: for so the Apostle teacheth in the first to the  
“Corinthians.” It is true that this law was erased out of the Latin versions of Justinian. The fraud was too palpable,

ours in our own. Our practice justifies itself. When we pray to God, we all know what we say. But how is theirs justified? Reason and common sense plainly condemn it. How can men worship God in spirit and in truth, which they are commanded to do, when they understand not one word of what they say? In this case worship cannot be spiritual, cannot be an act of the soul. "Sing ye praises with understanding,"

pable, and availed nothing: for it is acknowledged by Cassander and Bellarmine, and is in the Greek copies of Holvander. *De Missa Lib. 2. c. 13. ad Novella.*

Innocent III. in the great Council of Lateran, above 700 years after Christ, decreed, "Because in most parts  
"within the same city and diocese, the people of diverse  
"tongues are mixed together, having under the one and  
"the same faith diverse ceremonies and rites, we strictly  
"charge and command, That the Bishops of such cities  
"and dioceses provide men fit, who may celebrate divine  
"service according to the diversity of ceremonies and lan-  
"guages, and administer the Sacraments of the Church,  
"instructing them by word and example."

Lyra says, in 1 Cor. xiv. That all public offices of religion were, in the primitive Church, performed in the vulgar tongue. And Cassander (*Liturgies, chap. xxviii.*) That the ancients read the Canonical prayer, and the Consecration of the Eucharist, so as the people did understand it, and say "Amen."

saith the Psalmist\* ; but what understanding can there be in songs of praise, which are in an unknown tongue ? Whether we petition the throne of mercy for future favours, or offer up thanksgivings for those received, how can we enter into the spirit of them, if we know or understand not the subject of such supplications, or thanksgivings : if we be ignorant of the meaning of what we are saying ? What kind of worship is that, in which the mind and understanding have no concern † ? How can pious and devout affections be raised by language not understood ? “ This people draweth  
“ nigh unto me with their mouth, and

\* Ps. xlvii. 7.

† My dearly beloved brethren, we ought to watch and attend to our prayers with our whole heart.—The mind should be solely intent upon what it prays for.—We ought to pray to the Lord, not only with the sound of the voice ; but with the sincere intenseness of the mind and spirit. St. Cyprian de Oratione Dominica.

What does it avail that man speaks all, if the hearers understand none ? And there is no cause why a man should speak at all, if they, for whose understanding you to speak, understand it not.

Augustin de doct. Christ. Lib. 4. cap. 10.

“ honoureth



“honoureth me with their lips : but their  
“heart is far from me\*.” They pray  
with their voice, but their heart prays  
not ; it praises not : it understands not.

Des Mahis † says, “The experience it-  
“self of an infinity of Catholics proves  
“demonstratively, that their service,  
“though not understood, excites in them  
“a spirit of attention, of respect, of re-  
“collection, and application to all the  
“parts of prayer. I will even add, that  
“since experience evinces there is less of  
“this spirit of prayer in the best Protes-  
“tants, than among the best Catholics,  
“it cannot be true, whatever they may  
“allege, that their service is more edify-  
“ing than ours ; I mean better adapted to  
“inspire a spirit of recollection and inte-  
“rior devotion.” Of what strength, de-  
gree and fervor the interior adoration of  
Roman Catholics is, not possessing the  
gift of discerning of spirits, I pretend not  
to divine. “Charity believeth all things,  
“hopeth all things ‡.” The Catholics  
may believe, if they please, ignorance to

\* Mat. xv. 8.

† P. 332.

‡ 1 Cor. xiii. 7.

be the mother of devotion. We do not. We are rather inclined to believe it to be the parent of enthusiasm, of superstition and depravity.

Antiquity is no less against the practice; for every Christian Church originally had their service in their \* own tongue. That of the western world was in "Latin," only because "Latin" was their common language: and therefore it should have been no longer in "Latin," when that ceased to be their common language. And for Scripture, read but the 14th Chapter of 1 Corinthians, and see what St. Paul would have judged of this "Romish" practice. "He that speaketh," says he, "in an unknown tongue, speaketh not unto men, but unto God; for no man heareth him;" that is, no man understandeth what he saith; God only knows it. This Chapter indeed is so express and conclusive against prayers in an

\* Every one prays in his own tongue: The Greeks in Greek, and the Romans in Latin, and praises God according to his power: and the Lord of all tongues hears them praying with all their several tongues. Origen cont. Cels. L. 8. 402.

unknown tongue, that one might imagine it was written purposely to prevent men falling into such a practice. Even when there was a miraculous gift of tongues in the Church, and men prayed or prophesied in strange languages, by inspiration, even then the Apostle required such persons to keep silence, unless another were ready to interpret publicly what they spoke. He blamed them, that “when they came together, every one,” *i. e.* every gifted person, “had his tongue\* ;” and told them, that, if they thus continued to use the gift of tongues, without an interpreter being present, instead of promoting order and edification, it would breed confusion in their Churches, and they, who heard them, would be led to say, that “they were mad ;” and bade them to manage these things to edifying, the end for which these things were designed, for “the manifestation of the Spirit” in the exercise of the various gifts, imparted in the infancy of the Church, for the speedier propagation of the Gos-

\* 1 Cor. xiv. 26, &c.

pel, "is given to every man," not for vain ostentation, or his own private use, but to "profit others withal\*." The Apostle plainly forbids speaking in the Church with tongues, not interpreted, *i. e.* in a language, which cannot be understood without interpretation: for he says, "But if there be no interpreter" present, "let him" (that speaks with tongues only) "be silent:" let him speak, mentally, "to himself and to God. Brethren, except ye utter words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. If I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. How shall he that occupieth the room of the unlearned say, Amen, at the giving of thanks, seeing he understandeth not what thou sayest?"

Des Mahis † says, "The Reformers, to prevent the people from seeing the approbation, which St. Paul gives to the

\* 1 Cor. xii. 7.

† P. 335.

" language



“ language of the service, when there are  
 “ interpretations of it, have deceived them  
 “ in their translation of this 14th Chapter  
 “ of the 1st to the Corinthians: for where  
 “ there is mention in it of a language un-  
 “ known to the people, which St. Paul  
 “ condemns in the service, and of ano-  
 “ ther unknown language, which he ap-  
 “ proves, they have used the word, un-  
 “ known, in the 2d, 4th, 13th, 14th,  
 “ 19th and 27th verses, where this lan-  
 “ guage is condemned: but in the 18th,  
 “ 26th and 39th verses, where this lan-  
 “ guage that is unknown to the people, is  
 “ approved in the service, though the  
 “ same word occurs in the original, they  
 “ have not, as in the other verses, made  
 “ use of the word, unknown. This plainly  
 “ shews, that they wished to excite in the  
 “ people an abhorrence for the use of an  
 “ unknown language, and for this end  
 “ did not hesitate to give a fallacious trans-  
 “ lation of the Scriptures.” To this  
 charge I reply, that the translators were  
 men eminent for their abilities, their learn-  
 ing and their integrity; and that the ob-  
 ject they might have in view, in inserting  
 the

the word "unknown" (which does not occur in the Greek) in the English version might be, to convey to the English reader the meaning of the original more clearly and more forcibly; and their object in omitting "unknown," in the verses mentioned, could not possibly be to deceive: they could not expect or hope to deceive by such omission; for though the word "unknown" be omitted in those verses by the translators, what divine, what scholar, what smatterer in Greek, does not know, that *γλωσση* throughout this chapter signifies, not a person's native tongue, but that miraculous gift of tongues, with which the first preachers of Christianity were endued, which were a "sign, not to them that believed, but "to them that believed not," and which were unknown but to the speaker, without the assistance of one who had the gift of interpreting? And who, except a pupil of Des Mahis, could maintain, that St. Paul, in the 18th, 26th and 39th verses, approves, in the service, the use of a language, unknown to the people? The Apostle indeed is grateful to God for  
the

the gift. "I thank my God, I speak  
"with tongues more than you all." But  
does he not disapprove and condemn the  
using an unknown tongue, unless there  
be an interpreter? Does he not, in the  
plainest terms, declare, he "had rather  
"in the Church speak five words with his  
"understanding," so employed, "that  
"by his voice he might teach others also,  
"than ten thousand words in an unknown  
"tongue?" Does he not repeat his pre-  
cept and injunction, for "all things to be  
"done to edifying, decently and in order?"  
But what edification, what benefit can a  
congregation reap from words, which  
they do not understand?

Strange as it may seem, the Catholics  
look upon this passage of St. Paul, "Let  
"all things be done to edifying," as a  
reason for establishing the use of the Latin  
tongue, in their public service. "Be-  
"cause," says Des Mahis\*, "by altering  
"the language of the service, as the  
"living language changed, it must fre-  
"quently happen, that some would wish

\* P. 329.

“ to change a word, others to retain it ;  
 “ some would wish to substitute a word,  
 “ which others disapproved of, which  
 “ would occasion dissensions and divisions,  
 “ and disturb the peace and unity of the  
 “ Church, than which nothing can be  
 “ more unedifying.” But surely the peace  
 and unity of the Church depend, not so  
 much upon having one and the same lan-  
 guage, as upon unity of faith and doctrine,  
 and the mutual love and strict union of its  
 members. Here we may observe by the  
 way, that notwithstanding the Church of  
 Rome’s boasted unity, it is in fact lament-  
 ably distracted by dissensions \* of various  
 kinds,

• The reader is referred to Mosheim for a view of the  
 principal controversies, that perplex and divide the Church  
 of Rome. He reduces them to six heads, viz. the limits  
 of the power and jurisdiction of the Roman Pontiff—the  
 extent and prerogatives of the Church—the nature, efficacy  
 and necessity of divine grace, together with original sin,  
 and the nature and foundation of those eternal decrees,  
 that have for their object the salvation of man—doctrines  
 of morality and rules of practice, the famous doctrines of  
 probability and philosophical sin—the administration of  
 the Sacraments, especially those of penance and the Eu-  
 charist.

The doctrine of probability consists in this, “ That an  
 “ opinion



kinds, as the different opinions of its members, the contentions of the Franciscans and Dominicans, of the Scotists and Thomists, of the Jesuits and Jansenists, the Bishops and the Pontiff himself (concerning the origin and limits of his authority) fully prove\*. History shews in what manner

“opinion or precept may be followed with a good conscience, when it is inculcated by four, or three, or two, nay even by one doctor of any considerable reputation, even though it be contrary to the judgment of him that follows it, and even of him that recommends it.” This doctrine rendered the Jesuits capable of accommodating themselves to all the different passions of men, and to persons of all tempers and characters, from the most austere to the most licentious.

Philosophical sin (according to the Jesuits’ doctrine) is an action, or course of actions, that is repugnant to the dictates of reason, and yet not offensive to the Deity.

See an account of these doctrines in Mosheim, Cent. 17. Sect. 2. Part I. Chap. 35. and for a specimen of the morality and practices, that flow from the doctrine of probability, from making the opinion of any one grave doctor, or the example of good (reputed good) men, (“*Sufficit opinio alicujus gravis doctoris, aut bonorum exemplum,*”) instead of the precepts and example of Christ, a rule of manners and of conscience see Taylor’s Dissuas. from Popery. Sect. 7. p. 185, &c.

\* Either the Pope is infallible, or he is not: either the Supreme Government of the Church is committed to him alone

manner the Church of Rome has preserved peace and unity in the Christian Church.

Des

alone, as St. Peter's successor, or to the representative Church in a Council; either he hath a temporal power to command Princes, or he hath not; either the Virgin Mary was conceived with original sin, or she was not; either there is a predetermination, or there is not; either souls may be delivered out of purgatory, or they may not: Dare any of them say, they are all of a mind in the Church of Rome about these points? I am sure they dare not. But what then? Do they not differ from one another? Do they not write, and preach, and rail against each other, as much as any sectaries can do? Are there not factions of long continuance among them, upon these differences? Where then lies their unity they boast of?

Stillington on the divisions of the Roman Church, p. 438.

What will the Church of Rome say for itself, when Novatianus, (a priest of Carthage, who had caused a schism there against Cyprian being then at Rome joined Novatianus. They are often confounded. This schism happened in the year 252. See Euseb. Hist. Eccles. l. 9. c. 43.) one of her own Presbyters, raised a schism in the midst of her which soon grew into a perfect separation? When Liberius (who was made Bishop of Rome in the year 352. Ammianus in the 15th Book of his History tells us, that "Constantius" actually took the title of "Eternal;" and Athanasius reproaches the "Arians" with acknowledging it. Athanas. de Synod.) subscribed to the sentence of the Arian Bishops, and joined communion with those, who granted to "Constantius" the title of "Eternity," which they denied to the "Son of God?" Where was its boasted  
union,

Des Mahis \* says, " Protestants ought  
 " to be convinced from their using a  
 " known

\* P. 339, 340.

union, when on the death of Liberius, two different persons, Ursinus and Damasus, were elected Bishops of Rome: part of the Clergy and People adhering to one and part to the other; with violent animosities and bloodshed on both sides? (Ammianus Marcellinus tells us, that the Prætor Vicentius was obliged to quit the town, and mentions as a certain fact, that there were no less than 137 persons killed in the Church in one day, l. 27.) When, to ascend somewhat higher, in the time of Zephyrinus, Natalis, (This happened about the year 206. Natalis afterwards acknowledged his fault, and was admitted again into the bosom of the Church. Euseb. Eccles. Hist. l. 5. c. 28.) the Confessor having through vanity and avarice embraced the heresy of Theodotus was the occasion and the head of a schismatical separation, being made Bishop by the heretics, and receiving from them a monthly salary? Let this pretended pattern of union and concord, this boasted centre of Christendom, recollect the bitter and fierce contentions, that have been among its members about " the deposing " power, the personal infallibility of the Pope, the " au- " thority of general councils, the immaculate conception," and various other doctrines; " Thomists, Scotists, Occa- " mists; Dominicans, Franciscans, Jansenists, Molinists, " and Jesuits," all against each other; nay Council against Council, and Pope against Pope. Let them recollect " Schisms," not proceeding from different doctrines, but of a far more scandalous nature, betwixt several pretenders to the chair of St. Peter; each of them with an equal arro-  
 gance

“known language in their service, that  
 “they are not the true Church; for  
 “from the aversion the people have to  
 “changes in things, to which they are  
 “accustomed, it makes such a change  
 “impracticable. A society, that uses a  
 “known language in its service, cannot  
 “be an ancient society; and of course is  
 “not the Church, which Jesus Christ and  
 “his Apostles founded seventeen hundred  
 “years ago.” The Catholics, we know,  
 pretend that theirs is the true ancient  
 Church: the Mother of all the Churches.  
 (This I hope to prove, before I conclude  
 these discourses, not to be the fact.) But  
 they will not surely pretend to say, that  
 the language, in which their service is  
 performed, is the language in which the  
 service of that Church was performed,  
 which Christ and his Apostles founded  
 nearly 1800 years ago. Is theirs the lan-

gance and the same claim to infallibility, thundered forth  
 his anathemas against his competitors and all their adhe-  
 rents. Let them, I say, recollect all this; and then, if  
 unity must be the ordeal of a true Church, let them as-  
 sume and appropriate that name to themselves.

Bandinel's Bampton Lect. Ser. 6.

guage,



guage, that was used in the Church at Jerusalem? If not, has there not been a change? And if a change, what becomes of this argument advanced for their Church being the true Church?

## SERMON XV.

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PUBLIC SERVICE IN LATIN—THE PEOPLE  
DEPRIVED OF THE USE OF THE SCRIPTURE.

1 COR. xiv. 19.

*Yet in the Church I had rather speak five words  
with my understanding, that by my voice, I  
might teach others also, than ten thousand  
words in an unknown tongue.*

THE words, that immediately follow those you have just heard, are much to the same purpose. “Brethren, be not  
“children in understanding; howbeit, in  
“malice be ye children, but in under-  
“standing be men.” For nothing can be more childish than to be satisfied with the

mere outward shew of prayers to God; nor can there be greater “malice,” that is more wicked and cruel cunning, than to keep the poor people in such darkness, as the Roman Catholics do, by having all their public prayers in the “Latin” tongue, and to plead for it with such unfair pretences as they do.

Some of them tell us very gravely, that “Latin,” far from being an unknown tongue, is the best known in “Europe.” And if it were, yet if this best known tongue is notwithstanding unknown to ninety-nine persons in a hundred, why must they all be confined to it, and not have each their own prayers in their own tongue? Why, that variety would be very inconvenient, they say, to travellers. But whose convenience is most to be consulted? That of whole nations, or of a few persons, that come amongst them occasionally.

But vulgar tongues, they say, are perpetually changing, and expressions growing improper and unintelligible; if our liturgies were composed in them, they would in process of time either become

harsh, or little understood, or they must be often changed. To this we may reply, that a very few alterations once in a hundred years will rectify this complaint; that it is nearly 200\* years since our liturgy was received, and yet it is very well understood. But many of their prayers, they say, may be understood; for, though spoken in "Latin," there are printed translations of them in "English." But still putting their prayers into "English" for the people, only shews, that they ought to be spoken in "English" by the priest: for this round-about way is evidently a most absurd one; that he should be praying in one language, and they following him by guess, as well as they can, in another †. But we are told, they reverence

\* In Charles II's reign, 1662.

† The Russians use in their liturgies the Slavonian language, the old language of the country, which is so obsolete, and differs so widely from their vulgar tongue, that very few understand it; to the greater part of the people it is almost unknown. What is the consequence? Such as might be expected. The people hear with their ears only, and their heart and their mind are not edified thereby. King on the Greek Church in Russia, p. 46. tells us, that, while the priest repeats



verence what they do not understand, and this is sufficient. Now for the purpose of

peats the prayers, the Choir is almost constantly singing psalms. The people only join in the service by crossing themselves and bowing, when "the Lord have mercy upon us," is repeated, and at the beginning and end of each prayer.

If I saw a company of "Indians" met together, with their "Priest" among them, using many antick gestures and mimical postures, and speaking many words, which the people muttered after him, but understood not what they said; I might probably suspect they were "conjuring," but should hardly believe them if they called that "praying." I could not but enquire of them, what they meant by "praying?" If they told me saying so many hard words which they understood not, I had done with them, but should shrewdly suspect the "knavery" of their "Priests." If they told me by "praying" they meant "expressing" their desires of the things they stood in need of, to the "God they worshipped;" I could not but ask of them, whether it were not necessary for them to "know" what it was they asked, or how could they desire they knew not what? Or whether the "God" they worshipped, understood only that "one tongue," and so were fain to speak to him, in his own language? This I confess, were a sufficient reason; and in that case the people were to be pitied, if they could not learn that tongue themselves. But supposing all languages equally known to him we make our addresses to, why should not the people use that, which they understand themselves? Are their prayers like counterfeited "jewels," that the less they understand them, the better they like them?—We think it as unreasonable, to de-

of spiritual dominion, this may be sufficient; but for the edification of the people, and according to St. Paul, "all things" ought to "be done to edifying," it is far from being sufficient, to pray to God for they know not what, and hear lessons read, which they can learn nothing from. Besides, though the Catholics in England and France may be allowed the translation of the Missal, those in Spain and Italy are not.

We allow and exhort all persons to read the Holy Scriptures, we exhort them to do so, as we believe them to be the genuine and authentic source of truth. In this respect we widely differ from the Church of Rome: for in the Council of Trent a\* law was enacted, by which commentators were forbidden to interpret any passages in Scripture, which related

sire the people to say "Amen" to prayers they know not the meaning of, as for men to set their hands to "Petitions" without reading what is contained in them.

Stillingfleet on the Idol. of the Ch. of Rome, p. 188, 189.

\* It is remarkable, that this prohibition extends to such interpretations, as were not designed for public view. *Etiam si hujusmodi interpretationes nullo unquam tempore in lucem edendæ forent.* Sessio iv. c. 2.

to faith and practice, in a sense different from what had been given to them by the Church and the ancient Doctors, and which was not perfectly conformable to their traditions, as the Church alone (i. e. its Ruler, the Roman Pontiff) had the right of determining the meaning of Scripture. The pernicious effect of this law was soon seen: for instead of the plain and natural signification, the marks of dependence and constraint, of a servile attachment to the views and interests of "Rome," degraded and disgraced most of the explications of Scripture, published by the Popish Doctors of that period. The Church of Rome proceeded farther, and declared that the holy Scriptures were not composed for the use of the multitude, but only for their spiritual teachers; and under that imperious and unwarrantable pretext, ordered them to be taken from the people in every place, where it was allowed to execute without opposition its haughty commands. Hence in many\* Popish countries, there are multitudes.

\* Pope Clement the 8th, in the Index of prohibited books,

tudes of that communion, who perhaps have never either read or heard, in their own tongue, a chapter of the Bible in their whole lives. In Spain the Bible is locked up from the laity: the use of it, in their own tongue, is forbidden under severe penalties; from a fear and a consciousness, one would suppose, that many of their articles of faith would not stand the test of Scripture. It strongly indicates a conviction that their cause is bad. To what end were the Scriptures given, if they may not be read and known? Can we think, that God sent the light of his word into the world for the priests to hide it under a bushel? What authority

books, says, That the Bible, published in vulgar tongues, ought not to be read and retained, no not so much as a compend of the History of the Bible. Bellarmine says, That it is not necessary to salvation, to believe that there are Scriptures at all written: and Cardinal Hosius saith, Perhaps it had been better for the Church, if no Scriptures had been written. Vid. Dan. Tilen. *de Verbo non scripto*. l. 4. c. 8.

Vid. Tayler on the doctrine of Probability. p. 191.

Pope Alexander the 7th, forbade in Italy, by his Bulls, the Bible to be translated into the vulgar tongue: and Ferdinand, King of Spain, forbade the same under heavy penalties.



can they, or any man, or set of men on earth have to forbid any part of mankind from reading what heaven hath revealed to them? The Scriptures are the law of our lives: the foundation of our hopes: God hath given them to us, and man hath no right to take them from us, no more than he has to deprive us of the air we breathe. The word of God was written, says the Apostle, that we “through patience and comfort of the Scriptures might have hope\*,” and might be made wise unto salvation†.

But the Catholics tell us, it is from kindness, they exclude the people from consulting the sacred Oracles of truth,

\* Rom. xv. 4.

† The Scriptures themselves were at first, by the inspiration and providence of God, published in a language which was understood by all those, who were concerned: as the Old Testament, which was manifested to the Jews, was written in Hebrew, and part of it in Chaldee, their proper language; and the New Testament was written in Greek, because at the time of publishing it, the Greek language was universally understood: which is a plain indication, that God intended his holy word should be read and understood by all the members of his Church.

Collyer's sacred Interpreter. V. i. p. 64.

which

which ought only to be published in a learned language; that all vernacular translations of them are dangerous and even of a pernicious tendency; that the Scripture may be misunderstood and perverted; “unlearned and unstable men,” St. Peter hath declared, “may wrest it to “destruction\*.” This is possible indeed: and so it is possible every thing may be applied to a wrong purpose; health, strength, food, liberty, common daylight: but is this a reason for taking away any of them? Fire and water may be vehicles of destruction, but is this a reason for rejecting them? It is possible, that persons may do themselves harm by having the Scriptures; but is it not something more than possible, that they may suffer harm from the want of them; and “be destroyed,” as the prophet tells us, “for lack of knowledge†?” Why do not these persons, who are so very cautious in this case, shew the same caution in others, which surely need it full as much? Why do they never restrain any

\* 2 Pet. iii. 16. † Hos. iv. 6.

body from image-worship, for fear of their falling into Idolatry? Why do they never forbid the use of indulgences, for fear of their being mistaken for a licence to sin? Several questions like these might be, with equal reason, asked; and it is very strange, that they should be suspicious of nothing doing harm but the Bible. But after all, is the danger so very great? Hath God Almighty inspired men to write and publish so exceedingly unsafe a book, and so very unfit to be read by the generality of those, for whom he intended it, that had not the Church of "Rome,"

\* The English Romanists, finding it impossible to prevent the introduction of translations, published the New Testament at Rheims, in 1582 from the Latin, in a manner as favourable to their opinions as possible, and afterwards in 609, they published at Doway a translation of the Old Testament from the Vulgate with annotations. They have therefore a translation of the whole Bible, which, however, they are forbidden to read without a licence from their superiors. The French Romanists have no authorised translation into their language.

Gray's Introduc. to his Key to the Old Testament. This book, the result of extensive research, and patient, unwearied industry, united with great abilities and learning, should be in the hands of every student in divinity. It opens the door to Biblical Knowledge.

in

in their great wisdom, forbidden persons to look into it, without leave, it might have done infinite harm, and does a little still? Is not our Saviour's sermon on the Mount, wherein he delivers the rules of a Christian life, plain and intelligible? What does the Gospel teach men; but to be and to do good, to love all men, and to love God, above all, to believe in Christ, and to obey his commands, to repent of sins past, and to live no longer in them; in short, so to live in this world, as they hope to live with God in happiness hereafter? And are these things so hard to be understood, that the people ought not to be acquainted with them in their own language? Or is there any danger they should know them too well? We cannot think so.

Men were liable to make an ill use of things, to fall into errors and heresies in all ages: yet neither the prophets under the Old, nor our Saviour and his apostles, in the time of the New, ever thought of this way of preventing it. Neither Christ nor his apostles thought it unfit to communicate the doctrine of the Gospel to  
the



the people; nor were the books, containing it, written in languages, not to be understood by them; but in a language the most popular at that time, most largely spread, and generally understood; and they were recommended and enjoined to be read, in the strongest terms. The apostles advise their disciples “to take heed to the sure word of prophecy.” Now it is wonderful that they should not be as wise, as those, who came after them. The apostles knew, as well as the Romanists do, the ill use that might be made of the Scriptures by perverse minds; they foretold schisms and heresies, that should be in the church, and saw them in their own days; yet they wanted that exquisite prudence of the Roman church, to prevent them by so happy an expedient; as when they had written Epistles to several churches, to forbid the promiscuous reading of them. St. Peter himself, who mentions this danger of men’s “wresting the Scriptures\*,” yet does not in the least blame, but supposes,

\* 2. Pet. iii. 16.

every man's reading them notwithstanding. And St. Paul, whose Epistles were the very Scriptures they wrested, yet never requires them to be kept from any one Christian of the several churches he writes to: nay, most strictly requires the contrary, concerning an Epistle, as liable to be misunderstood as any of them all, and which actually was misunderstood immediately: I mean his first Epistle to the Thessalonians. Yet notwithstanding that, "I charge you," says he, "that this Epistle be read unto all the holy brethren\*;" that is, to all the members of the Christian church. The same Apostle ordered the whole church of the Colossians to be careful that the word of God "might dwell among them richly†." Did then the ancient Christians‡, in whose days there

\* 1. Thes. v. 27.

† Coloss. iii. 16.

‡ The ancient doctors of the church were wont to call on the people, not excepting "the meanest and most unlearned, to provide themselves with Bibles, and to read and meditate in them, in their private houses, because they contain the physic of their souls, and the rules of Christian behaviour, in all conditions here on earth." And they say, that a Christian's living here in the world without being acquainted with the Holy Scriptures, especially of the

there were heresies in great plenty, did they restrain any of the people from reading the Scriptures, in order to preserve them from heresy? No: the “Roman-ists” do not pretend it. They well know, that a man’s delivering up his Bible was always, as it ought to be, the mark of apostacy from religion; such were branded with the name of “Traditors\*.” They know there is no one thing almost so much insisted on by Fathers and Councils, as the necessity that all persons, without exception, should be well acquainted with the word of God. What did Clement † write to the church of Corinth, when they fell into a schism and opposition to their spiritual Governors?—“Look diligently “into the Scriptures, which are the true “oracles of the Holy Ghost. Take St. “Paul’s Epistle into your hands, and

the New Testament, is “like a soldier going to war with-  
“out his armour.” Collyer’s Sacred Inter. p. 65, 66.

\* The name of “Traditors” was given to those Christians in particular, who, under the persecution of the Emperor Diocletian, in the beginning of the 4th century, in compliance with his edict, gave up their sacred books to be burnt.

† Epistol. ad Corinth. p. 58, 61, 68.

“consider

“consider what he saith ;” and he commends them very much for being skilled in the Scriptures. “Beloved, saith he, ye have known, and very well known the holy Scriptures ; and ye have thoroughly looked into the oracles of God, therefore call them to mind.” Origen\* persuades Christians “by all means, by attending to reading, prayer, teaching, meditation therein day and night, to lay up in their hearts not only the new oracles of the Gospel, Epistles, and Apocalypse, but the old ones too of the law and the prophets.”—And again, “They † ought not to be discouraged, if they met with difficulties in reading the Scriptures : for there was great benefit to be had by them.” Thus little apprehensive was the primitive church of any danger from this practice. The church of “Rome” has some cause, we own, to be apprehensive : for had the people more general liberty to read and judge from Scripture, there is great danger they might come in general to see,

\* Comment. in Mattheum, p. 220.

† Do, in Jos. p. 27.



how widely it differs from the doctrines commonly taught them \*: there is great danger, that the blind and implicit submission, the people pay to the orders of the church might diminish in proportion, as their acquaintance with Scripture, and their knowledge of the truth increased. We, on the contrary, beseech, we require you all to read the Scriptures diligently, and judge of them impartially: to compare with them every thing we teach you, and not to believe any thing, but what you find agreeable to them. We wish not to obtrude any doctrine, as an article of faith, upon your understandings or consciences, which bears not the stamp of a

\* The Bishops, met at Bononia to consult about the establishment of the Roman See, gave Pope Julius III. as their best advice, "That by all means as little of the Gospel as might be, especially in the vulgar tongue, should be read to the people." And speaking of the Scripture, they give this remarkable testimony and commendation of it, "This, in short, is that book, which, above all others, hath raised those tempests and whirlwinds, which we were almost carried away with. And in truth, if any one diligently considers it, and compares it with what is done in our church, he will find them very contrary to each other, and our doctrine not only to be different from it, but repugnant to it." Tillotson's Ser. 30.

divine

divine authority. We have no fear of your being poisoned by the food of life, or led into error by the word of truth. Nay we know not any surer way of preserving men from errors, and those of the church of "Rome" in particular, than that which St. Paul prescribes Timothy, in the third chapter of the second Epistle. "This know that in the last days perilous  
"times shall come. Evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in those things, which thou  
"hast learned, and hast been assured of, knowing of whom thou hast learned  
"them ; and that from a child thou hast known the Holy Scriptures, which are  
"able to make thee wise unto salvation, through faith, which is in Christ Jesus.  
"All Scripture is given by inspiration of God, and is profitable for doctrine, for  
"reproof, for correction, for instruction in righteousness, that the man of God  
"may be perfect, thoroughly furnished unto all good works."

This was the method pursued by the first Reformers. The pious Fathers of the reformed

Reformed Church, persuaded that the faith of Christians was to be preserved and secured by the word of God alone, employed their learning and much of their time in translating the Scriptures into the popular languages of different countries, and appealed to them, as the only test of religious truth. They exhorted Christians to search the Scriptures, and judge for themselves. What was the consequence? The eyes of the people, who were so happy as to be favoured with versions of the Bible in their own language, were opened; and they saw, and remarked with astonishment the contrariety of the truths of the Gospel of Christ to the innovations and inventions, imposed by his artful and interested, pretended vicegerents, upon their hitherto credulous and enslaved adherents.

There are other points, in which corruptions of the "Romish" Church might be shewn you. Such is their addition of five sacraments to those two which Christ appointed, and making the belief of this precise number essential to salvation—their engaging such multitudes of people

in vows of celibacy, and useless retirement from the world—their obliging them to austerities and abstinences, of no real value, as matters of great merit—their excessive veneration of relics, most of them fictitious and unfit to be thus honoured, were they ever so genuine—their inventions of romantic legends and lying miracles, which make weak and unlearned persons believe any thing : and too many of those, who see through them, believe nothing. But enough, I hope, hath been said to shew you, that, “this is the true “ Grace of God, wherein ye stand.” Many opinions may be true and useful ; many practices may be innocent and edifying ; but nothing can be matter of necessity, except what Christ and his Apostles have required, as terms of salvation. Every person, that complies with these, is a true Christian ; every Church that teaches these, is a true Church. : and neither ignorance, nor error, about any other matter, can forfeit our title to everlasting life. Search then the Scriptures and see : is there any one thing made necessary there, which our Church



forbids? Is there any one thing declared sinful there, which our Church requires? If not, let other Churches prohibit, or enjoin as they please at their own peril; let us believe those things, which Scripture hath made necessary to be believed, and do those things, which Scripture hath made necessary to be done.

## S E R M O N XVI.

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 INFALLIBILITY.

ISAIAH xlvii. PART OF 10 AND 13.

*Thou hast said in thine heart, I am, and none else besides me. Thou art wearied in the multitude of thy counsels.*

BESIDES the pleas the Romanists make for each of their doctrines in particular, they have others for all in general. Should they, when they want to make a convert, fairly propose to him each of their notions separately, and give him proofs, first that it is true, and then that it obliges him to quit our communion for theirs; this, they are sensible, would be a hopeless undertaking: and therefore,

very

very wisely, they are for shorter work ; and have general arguments, it seems, to prove, that, let their doctrines or ours be what they will, we must be in the wrong, and they in the right.

One of these arguments is their Infallibility. Now the diversity of opinions, in religious matters, maintained by their Popes ; the various decrees of Councils, of widely different and quite opposite complexions, quitting one error in this age, and adopting another in the next ; their persecutions and cruelties, expose the absurdity of their pretensions to the character of infallibility ; a title very unbecoming, and very unsuitable to any individual, or any Council, made up of beings, let them be of what religious persuasion they may, so weak and limited in understanding, composed of so many passions, surrounded with so many temptations, and so frail and inconsistent in conduct, as men are. Total freedom from faults or error is beyond human attainment ; beyond human hope. Infallibility belongs not to mortals.

In

In two former discourses \* I considered, and, I trust, confuted several of the texts of Scripture, alleged by the Catholics in support of this doctrine of infallibility. As it is the sheet-anchor of Popery, the charm, which retains several within that communion, the all-powerful opiate, which quiets and lulls to rest every doubt and scruple, that may be likely to arise in the minds of its members about any of its Articles, I shall endeavour to convince you from the evidence and testimony, which history bears to the lives † and

\* III<sup>d</sup> and IV<sup>th</sup> Sermons.

† The wicked lives of many Popes may be alleged against this high prerogative (Infallibility) being deposited in the Pope. The unanimous consent of all historians shews, that the ages of the Church, from the ninth to that of the Reformation, were monstrously ignorant and superstitious. Of the tenth age, Baronius, a warm advocate for Papal infallibility, speaks thus; “What was then the face of the Roman Church? How deformed † When whores no less powerful than vile, bore the chief sway at Rome, and at their pleasure changed Sees, appointed Bishops, and (which is horrible to mention) did thrust into St. Peter’s “See their own gallants, false Popes,” &c. *Annal. tom. 10. anno 900.* Pope Marcellinus, in the 3<sup>d</sup> century sacrificed to idols. John XXII. denied the immortality of the soul.



and conduct of some of their Popes, and to the discordancy and discrepancy of doctrines

soul. Leo X. and that monster of mankind, Alexander VI. and several other Popes, were mere Atheists. They have likewise erred as Popes, in their judicial decrees, speaking "ex Cathedra," Pope Vigilius erred as Pope, in first condemning, and then approving the fifth General Council. Pope Honorius was condemned as a Monothelite, by Pope Agatho, and declared an Heretic by the sixth, seventh, and eighth General Councils : which no sophistry is artful enough to clear him of, says Cardinal Camus. The Council of Constance deposed John XXIII. for notorious crimes, proved by witnesses, and owned by himself, as lewdness, simony, adultery, poisoning his predecessor, and a thousand cheats, says Du Pin 15 Cent. p. 17, a doctor of the Sorbonne. The Council of Basil also deposed Eugenius as perjured, incorrigible, schismatical, heretical, &c. *ibid.* p. 50. See Smith on the Errors of the Ch. of Rome, p. 65. &c.

Mr. Smith was Chaplain to Lord Viscount Montague, of Cowdry-house, in Sussex, in the year 1764, in which year he left the communion of the Church of Rome, and was afterwards Rector of Eastbridge, in Kent. Whilst he was a Roman Catholic, he had a very strong and very bigoted attachment to the Romish doctrines and practices. The first Protestant book of controversy he ever perused was Bennet's Confutation of Popery; for at Lisbon, he says, it was excommunication to read any such book without a particular licence from the Pope. He studied in the English college, at Lisbon, and took the college oath, by which each person, who takes it, is bound to receive orders in the Church of Rome, and engages to continue there

to

trines and opinions maintained by them, and by different Councils, that no such property

to qualify himself by such a course of study, as is there appointed for that purpose; and also that he will return to England as a missionary, to bring over as many Protestants as he can, to the communion of the Church of Rome, whenever the president of the college shall think proper. The perusal of Bennet, and other publications of the same nature, raised in his mind doubts and objections against the Church of Rome, several of which he proposed to two of the most eminent divines of that persuasion in England, and the most celebrated for their skill in controversy, and general erudition. What was the result? I will give it in his own words. After making a fair attempt to offer something that looked like an argument, but really was none, against those objections, they scrupled not, he says, roundly to assert, as I expected, that their own positions must be true, and indubitable, because their Church had so determined. Indeed, as to the Church's infallibility, they were positive it had been believed and taught in every age of Christianity: and moreover, they affirmed, that the Scripture interpreted in that sense, which the Church had always understood it, proved it abundantly. One of these gentlemen, whom I applied to, was so plain with me, after perceiving his answers failed of giving me satisfaction, as to tell me, that I ought, and must submit my judgment to that of the Church: for though he was willing to explain, according to its sense or tenets, any difficulties that had occurred to me, if I would rest contented with his exposition, yet he did not chuse to dispute with me. Upon this declaration I took my leave of him, as I thought his mode of explanation would be purchased at too dear a rate, viz. a  
total

property or prerogative belongs to the Church of Rome, as that of infallibility.

I shall

total resignation of my reason and understanding. The other gentleman was much less dogmatical; and while, in the main, he preached up to me, the same-kind doctrine, viz. of resting all my doubts on the Church's infallibility, he nevertheless seemed desirous of accommodating matters with me; and I well remember, in particular, that when we were debating the points of praying to saints and angels, and the honour to be given to their images, he asserted that I might disuse those practices, if I had any scruple about them, without leaving the Church of Rome. This, Sir, you are sensible was granting a great deal; since Pope Pius the fourth's Creed, the present standard of the faith of the Church of Rome expressly says, "I most firmly assert, that the images of Christ, and the mother of God, who was always a virgin, are to be had and retained; and that due honour and worship is to be given to them." Upon this, I put the following question to him: What am I to do, Sir, as an officiating minister, in a public or private chapel, in particular, on Good Friday, when the ritual or rubric of the Church of Rome orders the special adoration of the cross? Shall I be justified in the eye of that Church, do you think, in omitting it, as I took the resolution to do, last Good Friday, in a large congregation, that I might not be guilty of an act of gross Idolatry? At this question, he seemed staggered, and made no reply; upon which I took my leave, observing, that these gentlemen, so justly celebrated for their parts and learning, were drove, whenever they were pinched by argument, to their last shift, the Church's infallibility, without offering any thing conclusive in support thereof. The cause of their Church appeared to me

I shall commence these historical proofs with reciting to you a note the translator\* of Mosheim's Ecclesiastical History has made upon the various controversies, and the subtle and perplexing disputes concerning Grace, which rent the Church

me desperate and defenceless. “ *In mala causa non potuerunt melius, sed quis cogit eos malam causam habere?* In their mode of defending their Church, they displayed great ingenuity; but it wholly consisted of subtilty and sophistry. And what engaged them in such a defence? Their own unfortunate prepossessions and prejudices. Thus I discovered, that I could no longer profess myself a Roman Catholic, without acting the part of a dissembler; since after a five years' examination and scrutiny into the points of controversy, between the Church of Rome and the Reformed Churches, and the maturest deliberation, it appeared highly probable, me to that the Church of Rome was so far from being infallible, that she actually had, and does err, in the twelve additional Articles of Pope Pius's Creed, and several others. Neither could I join outwardly in communion with her, since I considered her external forms of worship in many parts superstitious and idolatrous; much less could I continue to officiate as a minister in the Church of Rome, since, by so doing, I should teach and seduce others into the belief and compliance with those doctrines and practices, which my own reason rejected and condemned, as groundless and unlawful; and this would be unjustifiable, hypocritical, and sacrilegious in the highest degree.

\* Maclaine.

into



into the most deplorable divisions in the 5th and 6th centuries. “ It is well “ known,” says he, “ that the Jansenists “ and Jesuits both plead the authority of “ St. Augustin, in behalf of their opposite “ systems, with respect to Predestination “ and Grace. This knotty doctrine has “ exercised severely the pretended infal- “ libility of the Popes, and exposed it to “ the laughter of the wise upon many “ occasions : and the famous ‘ Bull Uni- “ genitus,’ which of late years has “ made such noise, set Clement XI. in “ direct opposition with several of the “ most celebrated Roman Pontiffs. Which “ are we to believe\*?”

Who

\* Mosheim, v. 2. p. 93. In the Council assembled, 1148, at Rheims, at which Pope Eugenius III. presided, a person of the name of Eon, and whose brain was, undoubtedly, disordered, was condemned for pretending to be the Son of God. Having heard in the form that was used for exorcising malignant spirits, these words pronounced : “ per EUM, qui venturus est judicare vivos et mortuos,” he concluded, from the resemblance that there was between the word EUM, and his name, that he was the person, who was to come to judge both quick and dead. This poor man should rather have been delivered over to the physicians than placed in the list of heretics. He ended his days in a miserable

Who can read the history of the deplorable schism in the 14th century, known by the name of the "Great Western Schism," which distracted and disgraced the Romish Church after the death of Gregory XI. when, for several years, there were two Popes at the same time contending for superiority, and thundering out anathemas against each other; Urban VI. living at Rome: Clement VII. at Avignon, in France, each acknowledged Pope by the respective factions; one of which elected, upon the death of Urban, Boniface IX. the other Benedict XIII. upon the death of Clement? Boniface was succeeded by Innocent III. and after his decease, Gregory XII. was chosen in his room. In order to heal the divisions, that had so

miserable prison, and left a considerable number of followers and adherents, whom persecution and death in the most dreadful forms could not persuade to abandon his cause, or to renounce an absurdity, which one would think could never have gained credit, but in such a place as Bedlam. This remarkable example is sufficient to shew, not only the astonishing credulity of the stupid multitude, but also how far even the rulers of the Church were destitute of judgment, and strangers to the knowledge of true and genuine religion. Mosheim.

long

long rent the Papal Empire, and bring about a reconciliation, each Pontiff bound himself by an oath, voluntarily to resign the Papal chair, if, by such a step, the welfare of the Church could be promoted ; but they both shamefully violated this solemn obligation. Both were declared guilty of heresy, perjury, and contumacy by a Council, at Pisa, in 1409 : and this step was followed by the election of “ one ” Pontiff in their place. Notwithstanding the decrees of this Council, the condemned Pontiffs obstinately continued to perform the functions and enjoy the privileges of the Papacy. Thus was the Christian Church divided into three great factions, and governed by three contending chiefs, till the controversy was at last determined by the decision of a General Council, at Constance, in 1414. This Council declared, by two decrees, that the Roman Pontiff was subject to a general assembly of the universal Church ; and also, by the same decrees, effectually maintained the authority of Councils. After the deposition of John XXIII. from the Pontificate, and the vo-

luntary resignation of Gregory XII. and the decease of Benedict XIII. (who would not submit to the Council, which deposed him, but assumed the title, authority, and prerogatives of the Papacy to the day of his death), and after the resignation of that sorry Pontiff, Clement VIII. who was chosen Pope by two Cardinals (among the Cardinals, by the way, there were frequently warm and vehement contests concerning the election of a Pontiff) under the auspices of Alphonso, King of Sicily, in the room of Benedict XIII. the government of the Church was left to Martin V.

Who can read the life and actions of Pope Pius II. illustrious indeed for his genius and useful productions, but scandalous for his fickleness and bad faith, without owning and lamenting the fallibility and depravity of human nature? This man, before he was raised to the Pontificate (1458), defended, with all his might, the dignity and authority of General Councils against the Pontiffs: particularly the Council of Basil against Eugenius the IV. but ignominiously changed  
his



his principles upon his accession to the Papal Chair ; for in the 2nd year of his Popedom, he denied that the Pope was subordinate to a General Council, and prohibited appeals to such Councils under the severest penalties. But the most egregious instance of perfidy, that he exhibited to the world, was in 1463, when he published a solemn retractation of all that he had written in favour of the Council of Basil, and declared, without either shame or hesitation, that as *Æneas Sylvius* (his name before he took the title of Pius II.) he was a damnable heretic ; but as Pius II. he was an orthodox Pontiff !

Does this view of the state of the Church shew its infallibility ? Does it not evidently, too evidently, prove that several of the Popes were destitute of every religious and virtuous principle, and that not the tranquillity of the Church, nor the interest of religion, or the promotion of true piety, but the gratification of ambition, and dominion ; the advancement of the opulence and grandeur of the Roman See, were what they had most at heart,

were

were their grand and leading objects?

Does the abolition, by Clement IX. of the order of the Apostolic \* Clerks in 1668, after subsisting since 1368, when its institution was confirmed by Pope Urban V. prove the infallibility of the Popes? Can there be a stronger proof of the contrariety of opinions, that has prevailed amongst the “infallible” heads of the Church of Rome, than the great difference, which subsisted between the edition of the Vulgate published by Clement VIII. and that published not many years after, by Pope Sixtus V †.

Again,

\* This religious order was not admitted to holy orders; its members professed poverty; were particular in their attention to the poor: prepared medicines, which they distributed gratis to the indigent sick.

† Renaudot, a French Abbot, who resided some time at Rome during the Pontificate of Clement XI. (century 17th) went one day to visit the Pontiff, and found him reading Pasquin Quenel's Bible. On the Abbot's entering the chamber, the Pope accosted him thus: “Here is an admirable book! We have no body at Rome capable of writing in this manner. I would be glad if I could engage the author of it to reside here.” The very same Pope, that pronounced this encomium on Quenel's book, condemned it publicly afterwards, in 1713, by the famous “Bull Unigenitus,”

Again, the festival of the “Immaculate Conception,” with several others, was not celebrated until the 6th century; but if it were proper and a duty to observe this festival in the Christian Church, why was it not instituted sooner? Were there not here omission, neglect, and defect? Where was their boasted infallibility during the preceding centuries? Where was their pretended infallible guide? The same questions may be asked of Transubstantiation and other doctrines of mere human invention, unknown in the first and purest ages of Christianity. The same may be asked of the festival instituted in the 7th century, in honour of the true Cross, on which Christ suffered. What the Latins call the “lesser Office,” in honour of St. Mary, was not instituted until the 10th century, and in the following one, was confirmed by Urban II. in the Council of Clermont. Where was the infallibility of the Church of Rome, of its Councils, of its Popes, during the nine preceding centuries, that

“nitus,” pronouncing “a hundred and one propositions,” contained in it, heretical. Maclaine. Vid. Voltaire Siècle de Louis XIV. v. ii. p. 293.

this institution was not introduced and established before ?

Before I proceed to notice the revival, in the 11th century, of the dispute, concerning the presence of Christ's body and blood in the Eucharist, I must observe, that the Roman Church had not come, in that century, to a fixed determination concerning the nature and manner of Christ's presence in the Eucharist : for the three Confessions, which Berenger signed by order of three Councils, differed from each other, not only in the terms of expression, but also in the opinions and doctrines they contained. Pope Nicholas II. and the Council assembled at Rome, 1059, drew up the first confession, which was rejected by Gregory, and the two Roman Councils, which he summoned to enquire into that matter ; but a following Council differed from Gregory ; hence arose a third confession, different from the two preceding ones.

When the famous dispute, concerning the presence of Christ's body and blood in the Eucharist, was revived, about the middle of the 11th century, in the Latin  
Church



Church, the acute and learned Berenger, Principal of the school at Tours, maintained the doctrine of Johannes Scotus, that the bread and wine were not changed into the body and blood of Christ in the Eucharist. The Roman Pontiff, Leo IX. in two Councils, solemnly condemned the doctrine of Berenger, who a few years after abjured his opinion. Humbert, a learned Cardinal, was shortly after appointed by Pope Nicholas II. and the Council to draw up a confession of faith for Berenger, who confirmed his adherence to it by a solemn oath. But upon his return to France, he abjured the doctrines he professed at Rome. When Gregory VII. was raised to the Pontificate, he ordered Berenger to repair to Rome, with a view of terminating the controversy, and in the Council held there in 1078, he permitted Berenger to draw up a new confession of faith, and to renounce the one composed by Humbert, though it had been solemnly approved and confirmed by Nicholas II. and a Roman Council. The Pontiff perceived the absurdity of Humbert's confession, and therefore revoked it, though it

had been rendered sacred by Papal authority\*. Mr. Des Mahis must undoubtedly have never read or heard of this historical fact, when he maintained, “that †, “though the Eternal Divinity of our Lord “Jesus Christ be there” (in the holy Scriptures) “clearly pointed out, yet the “Infallibility of the visible Church is displayed in brighter colours.” He must never surely have read or heard, how this controversy was carried on, when he affirmed, “there is in the Catholic Church

\* Berenger wrote strenuously against Transubstantiation. Nicholas II. and a Council made him recant in these words, I confess that the bread and wine, which are set upon the altar after consecration, are not only the sacrament, but the true body and blood of our Lord Jesus Christ, and are sensibly not only in the sacrament, but in truth, handled by the hands of the priest, and ground or bruised by the teeth of the faithful. Pope Gregory VII. and a Council made him afterwards recant in another form, That the bread and wine, which are placed upon the altar, are, by the mystery of consecration, substantially changed into the true, and proper, and quickening flesh and blood of our Lord Jesus Christ, and after consecration are the true body of Christ, which was born of the Virgin, and which being offered for the salvation of the world did hang upon the cross, and sits on the right hand of the Father. Gratian de Consecrat. Distinc.

† P. 107, 44, 45.

“a succession

“ a succession of Pastors and Bishops,  
“ who succeed one another, and who  
“ with their successors have delivered to  
“ us, the doctrines of faith, and the true  
“ worship of the Catholic religion, from  
“ the beginning of the Church of Jesus  
“ Christ, till the present time. Hence  
“ we have, in favour of the Catholic  
“ Church, a clear and demonstrative proof,  
“ which the most ignorant and the most  
“ illiterate can easily comprehend”—And  
again, “ That the Catholic Church, which  
“ has always maintained, that the true  
“ Church neither hath erred, nor could  
“ err, must be the true Church ”

The learned translator of Mosheim makes the following remark upon Gregory VII. revoking Humbert's confession. “ It is worthy of observation, that  
“ Gregory VII. whose zeal, in extending  
“ the jurisdiction, and exalting the authority of the Roman Pontiffs, surpassed that of all his predecessors, acknowledged, at least tacitly, by this  
“ step, that a Pope and Council might  
“ err, and had erred in effect. How  
“ otherwise could he allow Berenger to  
renounce

“ renounce a confession of faith, that had  
“ been solemnly approved and confirmed  
“ by Nicholas II. in a Roman Council\*.”  
But the enemies of Berenger, far from  
being satisfied, insisted that he should  
sign another declaration, less vague and  
equivocal; accordingly, in a Council held  
at Rome, 1079, a third confession of faith  
was drawn up, somewhat less absurd than  
the first, though more harsh than the  
second, to which he declared his assent  
by an oath. Upon his return to his re-  
sidence, he again retracted. Gregory  
VII. to whose Papal thunder the affronted  
Council looked with impatience, seemed  
neither surprised nor offended by the in-  
constancy of Berenger, nor did he take  
any other step or measure, which could  
testify the smallest mark of disapproba-  
tion or resentment against him !

Many more proofs might be adduced,  
from ecclesiastical history, of the ab-  
surdity of the pretensions of the Church  
of Rome to the privilege and title of In-  
fallibility; but I shall content myself  
with adding only three.

\* Vid. Mosheim, v. 2. p. 563.



Pope Paul V. (1605) was of a haughty and violent spirit. He impiously called himself “Vice-God, the Monarch of Christendom, and the supporter of Papal omnipotence.” It was this Paul, that dishonoured his title of “Holiness,” and cast an eternal stain upon his “infallibility,” by an express approbation of the doctrine of Suarez, the Jesuit, in defence of the murder of kings. And what shall we say of the “infallibility” of Pope Innocent X. most notorious for his dissolute and profligate manners; who lived with his brother’s widow \*, in an illicit commerce, before his elevation to the Pontificate, and in which his “Holiness” continued afterwards?

What shall we say of the old and violent debate between the Franciscans † and Dominicans, concerning the “Immaculate Conception of the Virgin Mary?” What shall we say of the conduct of the Pope, who, when solemn embassies were sent to Rome, by Philip III. of Spain and his

\* Donna Olympia Maldachini.

† The Franciscans maintained the Immaculate Conception: the Dominicans denied it.

successor, to desire him to determine the question, at least to put an end to the contest by a public Bull, simply forbade the Dominicans to oppose the opinion of the Franciscans in a public manner, and the Franciscans to treat as erroneous the doctrine of the Dominicans? Was this accommodation a proof and evidence of Infallibility? This pacific accommodation of matters, remarks Mosheim\*, would have been highly laudable in a prince or a civil magistrate, who, unacquainted with theological questions of such an abstruse nature, preferred the tranquillity of his people to the discussion of such an intricate and unimportant point: but whether it was honourable to the Roman Pontiff, who boasts of a divine right to decide all religious controversies, and pretends to a degree of inspiration, that places him beyond the possibility of erring, we leave to the consideration of those, who have his glory at heart.

\* Mosheim, v. 5. p. 230, 231.

## SERMON XVII.

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THE CATHOLIC CHURCH—ST. PETER'S AND  
THE POPE'S SUPREMACY.

MATT. xxiii. 8.

*One is your Master, even Christ, and all ye are  
brethren.*

THE Romanists, we have observed, have general arguments to prove, that, let their doctrines or ours be what they will, we must be in the wrong, and they in the right. One of these arguments, that of their Infallibility, has been considered. Another is, that “Protestants,” not being of the “Roman” Church, are not of the Catholic Church ; for the Catholic Church is one, and, out of it, there is no salvation.

Now,

Now, we acknowledge it is but one body under one head, Christ Jesus ; but then in this one body there are many members ; and why are not the Churches of “ Greece, Asia and Africa ;” why is not ours as true a member of it, as theirs ? On what authority, if names were worth disputing about, do they ingross that of “ Catholic” to themselves ? Do not \* we  
 profess

\* Church properly signifies a Congregation assembled in the name and in honour of the Lord, *ἐκκλησια* ΚΥΡΙΑΚΗ, pronounced “ Kyriake,” and contracted into “ Kirk” and “ Church.” What do you mean by the Church of England ? By the Church of England I mean the Church of Christ, as it is established by the laws of England ; it is a true Church, because the word of God is preached in it, and the Sacraments are duly administered by persons rightly ordained ; and it is a legal Church, because it is established by law. Bishop Burgess’s First Principles of Christian Knowledge, p. 2, 14.

Tell me in few words your chief reasons for uniting with the Church of England. Because the Church of England is a true Church : because it is established by law, and because it is contrary to Christian unity to separate ourselves from a Church, which follows the doctrines and ordinances of Christ and his Apostles, and answers every good end of Christian worship and Christian fellowship.—We ought to conform to it both as good subjects and good Christians, because divisions and dissensions are contrary to the pre-  
 cepts



profess the true \* Catholic faith; that faith, which the universal Church received from the Apostles? We profess it much purer than they. Are the Sacraments more duly administered by them than by us? Far from it: for of the Sacrament of the Lord's Supper, one half they have taken away from the laity; and concerning the other half, they have taught absurdities, and built on them

cepts of Christ and his Apostles; contrary to the Christian profession, and to the peace, unity and proper character of the Church of Christ: and are, on all these accounts, great hindrances to the Gospel. Ibid. p. 35, 19.—I do in my conscience believe the Church of England to be the best constituted Church this day in the world; and that as to the main, the doctrine, and government, and worship of it, are excellently framed to make men soberly religious: Securing men on the one hand, from the wild freaks of Enthusiasm; and on the other, from the gross follies of Superstition. Tillotson, Ser. XI.

The "Liturgy," the "Articles," and "Homilies" of the Church of England, are so perfectly evangelical in their principles and doctrines; and its ordinances are so simple and rational, that the most devout and spiritually-minded need not resort to other communions for any light or aid that religion can afford.

Bishop Barrington's Charge to his Clergy in 1801.

\* The Catholic Faith is the Faith of the Gospel, contained in the New Testament,

idolatry

idolatry. Then, for that of Baptism, we administer it with water alone, as Christ appointed ; they have added oil, salt and I know not what, as if on purpose to make it as unlike his institution, as they can. Is then the appointment, or ordination of their Clergy more valid or more regular than ours ? On no account whatever. For if they brought down the succession uninterrupted to the Reformation, we have certainly preserved it uninterrupted since. For them, who are but an unsound part of the Catholic Church, to call themselves the whole of it, is as absurd as for a diseased limb (though perhaps the larger for being diseased), to be called the whole body.

But the Catholics will say, we separated, and so cut off ourselves from the Catholic Church at the Reformation. I answer, we did not. We only cast out, as was our duty, the errors that were crept in : and we did it by the lawful authority of our superiors, both ecclesiastical and civil. Upon which the Church of "Rome," instead of imitating our good example, commanded all they could influence to  
quit

quit our Communion. It is they then that made the separation; and it is they that continue it. We are ready still to join in communion with them, upon the terms of the Gospel: and they refuse to join with us, but upon terms of their own devising. Now when two Churches break Communion with one another, though it is always a fault, yet it does not always follow, that either of them is thereby broken off from the Catholic Church, any more than it follows, that when two men break off acquaintance, one of them is broken off from the civil society, to which they belong. But when one Church shall excommunicate another, merely because the governors of that other made such alterations in it, as Scripture warrants, and because the people complied with those alterations, such an instance of presumption and uncharitableness is much more likely to cut off those, that use it, from the Church of Christ; than those, against whom it is used.

But supposing we had even acted without, and separated from, our Church governors, was there not a cause? When  
the

the word of God was hidden from men, and his worship performed in an unknown tongue ; when pernicious falsehoods were required to be professed, and sinful terms of Communion to be complied with ; when Church authority, by supporting such things as these, became inconsistent with the ends, for which it was established ; what remedy was there, but to throw it off, and form new establishments ? Were a man to separate himself from every Church he knows on earth, in order to obey the laws of Christ, he would still be a most valuable member of that “ general Assembly and Church of the first-born, that are written in heaven \* . For what Communion hath light with darkness ? And what agreement hath the temple of God with idols ? Wherefore come out from among them : and be ye separate, saith the Lord, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty † .”

But it is an article of faith the Catholics

\* Heb. xii. 23.     † 2 Cor. vi. 14, 16, 17, 18.



tell us, that the Church of “Rome” is the mother and mistress of all Churches; and therefore to cast off her authority can never be lawful. We answer, the mother of all Churches she certainly is not \*. For in Jerusalem was the first Christian Society, the first Christian Church: and from thence were derived many others, more ancient than that of “Rome.” The Apostles began their ministry with preaching the Gospel, by Christ’s command, to the Jews and in Jerusalem. He “said  
“unto them, that repentance and remis-  
“sion of sins should be preached in his  
“name among all the nations, beginning  
“at Jerusalem †.” After the Jews, they went to the Samaritans, and did not extend their preaching to all the nations of the world, till they had brought the Churches, founded in Palestine and the adjacent countries, to a sufficient degree

\* ——— He may as soon prove Tyber to be the ocean, or St. Peter’s at Rome to have been before the Temple at Jerusalem, as prove the Roman Church to be the Catholic Church, or the Mother of all others. *Stillingfleet on the Idol. of the Ch. of Rome, p. 351.*

† Luke xxiv. 47.

of maturity. They were witnesses to what our Lord said and did, both in “Jerusalem, and in all Judea and in Samaria, and last of all, to the uttermost part of the earth\*.” From the Church of Jerusalem then the word went out to all other Churches; they all received of her spiritual things: hence both she and her Bishops were at first favoured and preferred before other Bishops and Churches; nay the Church of Jerusalem was held in high degree of veneration and esteem for several centuries, on account of its rank among the apostolical Churches, and its title to the appellation of “Mother Church,” as having succeeded the first Christian assembly founded by the Apostles. So far is the Church of “Rome” from being the first and Mother of all Churches, that St. Peter himself, to whom “the Gospel of the Circumcision was committed †,” had strongly imbibed the Jewish notion, that the favour of God was limited and confined to that people; that it was unlawful even to hold inter-

\* Acts i. 8.

† Gal. ii. 7.

course, and to converse with other nations; that with the rest of the Apostles he preached, for a considerable length of time, to none but the Jews only, till a revelation from Heaven was vouchsafed to him in a vision, commanding him to go to Cornelius, to make no difference betwixt him and others, but that “the Gentiles by his mouth should hear the word of the Gospel\* ;” and even after this vision, he “withdrew himself from the believing Gentiles” for fear of giving offence to “those of the Circumcision†,” who came from Jerusalem. Nor was the Church of Rome the Mother of the British Churches; for the Britons were converted to the faith, before the coming of Augustin, the Pope’s Legate. But had the first persons, that founded the Gospel here, been sent from Rome, that had given them no manner of authority over us. Whence is she then the Mistress? Why, St. Peter was head of the Church, and the Bishops of Rome are his successors. But the Scripture tells us, “Christ

\* Acts xv. 7.

† Gal. ii. 12.

“is head of the Church \*,” and tells us of no other spiritual head: and before the Pope’s claim to an universal supremacy by divine appointment, can be allowed, St. Peter’s title to this extraordinary privilege must first be proved. Let us then search the Scriptures, and see, whether there be any good foundation for this claim.

Where does it appear that Christ, as they maintain, constituted either by actual appointment, or by intention, St. Peter the Supreme Head, and subjected to his power and that of his successors the Christian Churches? We nowhere read in the New Testament of any act or sign of superiority, of any one Apostle exercising authority over another. Christ sent all his Apostles, as the Father sent him; he intrusted his Church to them all in common. He made no one the head; to no one did he give a supremacy of power, or universality of jurisdiction. They were all “Ambassadors for Christ †:” all “Mi-

\* Eph. i, 22.

† 2 Cor. v. 20.

“nisters



“ nisters and Stewards of the mysteries of  
 “ God \*.” “ The other Apostles,” says  
 St. Cyprian †, “ are the same that St. Pe-  
 “ ter was, endowed with an equal fellow-  
 “ ship of honour and power : they are all  
 “ shepherds, and the flock is one.” “ All  
 “ of the same merit and priesthood,” as  
 St. Jerom ‡ speaks, “ all successors of the  
 “ Apostles.”

We own it was said to St. Peter, “ Upon  
 “ this rock will I build my Church.” But  
 this rock, for aught the Catholics can ever  
 prove, might be, not St. Peter’s person,  
 but his confession made immediately be-  
 fore, that “ Jesus was the Christ.” Or,  
 if the Church was to be built upon St.  
 Peter, yet not on him alone, but “ upon  
 “ the foundation of all the Apostles and  
 “ Prophets §,” as St Paul teaches express-  
 ly. And accordingly “ the wall of the new  
 “ Jerusalem,” or Church of God, is said  
 to “ have twelve foundations,” on which  
 were “ the names of the twelve Apostles  
 “ of the Lamb ¶” To St. Peter indeed it

\* 1 Cor. iv. 1.

† De Unit. Ecclesiæ.

‡ Epist. ad Evagrium.

§ Ephes. ii. 20.

¶ Rev. xxi. 14.

was promised, that the “Keys of the  
 “kingdom of heaven should be given  
 “him, and that whatever he bound or  
 “loosed on earth, should be bound or  
 “loosed in heaven\*.” But this very same  
 and other as great things, are said to all  
 the Apostles equally†: the keys were  
 given to all the rest. “Verily I say unto  
 “you, whatsoever you shall bind on  
 “earth, shall be bound in heaven, and  
 “whatsoever ye shall loose on earth, shall  
 “be loosed in heaven.” And St. Luke,  
 “I appoint unto you a kingdom, as my  
 “Father hath appointed unto me‡.” St.  
 Peter was appointed by Christ to “feed  
 “his sheep;” but so surely was every one  
 of them. “As my Father hath sent me,

\* Mat. xvi. 19.

† One of their writers observes, “He said to Peter, I  
 “will give thee the keys, but he did not say, I will give  
 “them to thee alone.” Rigaltius in Firmil. Epist.

‡ Luke xxii. 29.

See Whitby on the 16th and 18th chapters of Matthew,  
 where it is clearly shewn, that these passages make nothing  
 for the pretences of the Pope of Rome to be successor of  
 St. Peter, to be infallible, or to be supreme over the whole  
 Church of Christ, but on the contrary effectually overthrow  
 them. See also Veneer on (the 39 Articles) Artic. 37.

“ even so send I you. Receive ye the  
“ Holy Ghost\*.” Des Mahis † says,  
“ Christ repeated this three times to Pe-  
“ ter, to make the commission more so-  
“ lemn, and to fix the attention of the  
“ Church on this mark of distinction,  
“ with which he privileged this Apostle.”  
But does the repetition of a peremptory  
injunction confer, or prove a superiori-  
ty? It shews indeed the earnestness of  
the master to have his command complied  
with, and in some degree rather insinua-  
tes a doubt of its completion, from a  
suspicion of the fidelity, the patience and  
perseverance of the servant addressed,  
amidst the dangers and distresses he would  
have to encounter in the execution of it.  
With as little reason does Des Mahis ‡  
produce that passage of Scripture, where  
our Lord says, “ Simon, Simon, behold  
“ Satan hath desired to have you, that he  
“ may sift you as wheat. But I have  
“ prayed, that thy faith fail not; and  
“ when thou art converted, strengthen

\* John xx. 21, 22.

† P. 133.

‡ P. 131.

“ thy

“thy brethren\*,” to prove that Christ had conferred upon St. Peter a pre-eminence of authority and jurisdiction. Our Lord knew the weakness of Peter’s faith ; and as it was to be tried, and shaken by temptations, he prayed, that it might not utterly fail. And it is not improbable that Christ made this inquiry thrice, “Simon, “Son of Jonas, lovest thou me?” that Peter might atone for his threefold denial by a threefold confession of his affection : and being thus reminded of the weakness of his resolution and his former professions, he might put himself more upon his guard, and set about discharging his duty with more constancy and fidelity for the future, and might not again “fall “from his own steadfastness †.”

\* Luke xxii. 31, 32.

† 2 Pet. iij. 17.

St. Cyril thus expounds this passage of our Lord speaking to Peter three times particularly by name, and bidding him, as oft, feed his lambs or sheep. In that speech of our Lord, Feed my sheep, there was a kind of “renewal,” *ανακαινισμός* *anakeinismos*, of the apostleship formerly bestowed upon him, doing away the infamy of his falls, and blotting out the cowardice of human infirmity. L. 12. in Joh.

Des



Des Mahis says \*, “ There are several  
 “ marks of St. Peter’s superiority in the  
 “ New Testament. For example, St.  
 “ Peter is commonly mentioned before  
 “ the other Apostles, even before St. An-  
 “ drew his brother, though he was  
 “ younger, and called after him to the  
 “ apostleship. When the Evangelists  
 “ give the names of all the Apostles, they  
 “ mention the others promiscuously. By  
 “ St. Matthew, St. Andrew, and by St.  
 “ Mark St. James is named before the  
 “ other ten : by St. Luke, sometimes St.  
 “ Andrew, and sometimes St. John. Mat.  
 “ x. 2. Mark iii. 17. Luke vi. 14, Acts i.  
 “ 13. But they all agree in naming St.  
 “ Peter first, when they give a catalogue  
 “ of the Apostles.—When St. Matthew  
 “ delivers the names of the twelve Apos-  
 “ tles, he does not only mention St. Peter  
 “ before the others, but expressly gives  
 “ him the name of ‘ the first.’ “ The  
 “ first,” says he, “ Simon who is called

\* P. 132.

“ Peter.”



“tion, that he was *the brother of Simon*  
 “*Peter.* Mat. iv. 18, x. 2. Mark i. 16.  
 “Joh. i. 40. vi. 8. But they never have  
 “styled St. Peter the brother of St. An-  
 “drew, which shews they knew there  
 “was a dignity in St. Peter, that made it  
 “honourable for St. Andrew to be re-  
 “lated to him.” But is not John men-  
 tioned by the Evangelists in the same  
 manner, “James the son of Zebedee,  
 “and John his brother?” Mat. iv. 21.  
 Mark i. 19.

Another mark of the primacy of St.  
 Peter advanced, as supplied by the New  
 Testament, by this writer, is, that \* “St.  
 “Paul went to visit him before all the  
 “other Apostles. After three years I  
 “went up to Jerusalem to see Peter, and  
 “abode with him fifteen days. But other  
 “of the Apostles saw I none, save James  
 “the Lord’s brother †.” Why did St. Paul  
 see no other of the Apostles? For what  
 reason? Because it appears, that only  
 Peter and James were then at Jerusalem.

\* P. 133.

† Gal. i. 18, 19.

For we read in the Acts of the Apostles, that “ when Saul was come to Jerusalem, “ Barnabas took him, and brought him “ to the Apostles,” to all the Apostles, that were there at that time, and “ declared to them how he had seen the “ Lord in the way to Damascus, and that “ he had spoken to him, and how he had “ preached boldly at Damascus in the “ name of Jesus.” “ And he was with “ them,” all, “ coming in and going out “ of Jerusalem \*,” conversing and living with them.

Before I take leave of Mr. Des Mahis upon this subject, I wish to notice another proof, which he finds in the Gospel, of St. Peter’s primacy, and which he adds is † a “ very striking one. I mean,” says he, “ that St. Peter is frequently mentioned by name in the same verse, in which “ the other Apostles are only spoken of “ in general terms. For example, St. “ Mark relates, that the Angels said to the “ women, Go your way, tell his Disci-

\* Acts ix. 26, 27. 28.

† P. 134.

ples,



“ ples, and Peter, that he goeth before  
“ you into Galilee. St. Luke speaks in  
“ the same manner : But Peter and they  
“ that were with him were heavy with  
“ sleep. And in the Acts, Then Peter,  
“ and the other Apostles answered and  
“ said, We ought to obey God rather than  
“ men. St. Peter would not be distin-  
“ guished in this manner from the others,  
“ unless on account of some superiority.”  
To this I reply, that St. Peter’s name  
might be mentioned in the same verse, in  
which his Fellow-Apostles are only spoken  
of in general terms, from his zeal and  
forwardness upon all occasions to profess  
his belief in our Saviour—that our Lord  
never shewed any particular mark of fa-  
vour, of attachment or distinction to St.  
Peter—that he took up James and John  
into the mountain with him, as well as  
Peter, at his transfiguration. Mat. xvii. 1.  
—that he took them, as well as Peter,  
with him, when he raised to life the Ruler  
of the Synagogue’s daughter, Mark v. 37,  
and that they, as well as Peter, accom-  
panied him in his agony, Mat. xxvi. 37.

Mark

Mark xiv. 33.—that we are fairly warranted to conclude, from the life of our Blessed Saviour recorded by the Evangelists, that if he gave a preference to any one of his Apostles; if he entertained a stronger friendship for one than another, St. Peter was not that one, but St. John; who seems to have been most closely connected with his master, and admitted to the most intimate familiarity with him. “Now  
“ there was leaning on Jesus’s bosom one  
“ of his Disciples, whom Jesus loved;  
“ Simon Peter therefore beckoned to him,  
“ that he should ask, who it should be of  
“ whom he spake,” when he said, one of them should betray him, rightly judging, that if our Lord revealed it to any of them, he would to his bosom friend St. John.  
“ He then lying on Jesus’s breast, saith  
“ unto him, Lord, who is it? Jesus answered him, He it is, to whom I shall  
“ give a sop, when I have dipped it; and  
“ when he had dipped the sop, he gave it  
“ to Judas Iscariot, the son of Simon.  
“ And after the sop Satan entered into  
“ him; then said Jesus unto him, That  
“ thou

“ thou doest, do quickly. Now no man  
 “ at the table,” excepting St. John, for,  
 v. 26. “ Jesus answered” him, knew for  
 “ what intent he spake this to him\*.”  
 The Fathers, St. Gregory, Jerom, Chry-  
 sostom, and others differ very widely from  
 the Romanist in their opinion of the ex-  
 ample, quoted by him, of the Angels  
 mentioning the name of Peter, when they  
 bid the women, “ Go your way, tell his  
 “ Disciples and Peter,” &c. It should  
 seem to them, that Peter was there named,  
 not as chief of the Apostles, but for his  
 comfort and encouragement, that he  
 might not despair, be too much cast down,  
 or overcome with fear and apprehension,  
 lest he should have forfeited his title and  
 privilege to be one of Christ’s disciples,  
 after having cowardly and shamefully  
 denied him thrice †. “ A bruised reed

\* Joh. xiii. 23—28.

† Si Angelus Petrum non nominasset, venire inter dis-  
 cipulos non auderet, vocatur ergo ex nomine, ne desperet  
 ex negatione. Greg. Hom. 21, in Evang. *Ἡμεῖς δὲ ἡγορησάμεθα οὐ  
 Πέτρος.* Theoph. in locum.

“ they

“ they would not break, nor quench the  
“ smoking flax \*.”

\* Mat. xii. 20.

Qui peccatori non porrigit manum, &c. breaks the  
bruised reed. Jerom.

Qui modicam scintillam fidei contemnit, &c. quenches  
the smoking flax. Ibid.



## SERMON XVIII.

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ST. PETER'S AND THE POPE'S SUPREMACY.

MAT. xxiii. 8.

*One is your Master, even Christ, and all ye are brethren.*

IN the last discourse I considered several of the texts, which are alleged for St. Peter's Supremacy in the book, entitled "The Truth of the Catholic religion proved from the holy Scriptures." I purpose at present to lay before you two or three passages and occurrences, selected from the Acts and the Epistles, which, if they do not directly disprove, very

very much, I think, discountenance this doctrine.

We read in the Acts, viii. 14. that, “when the Apostles at Jerusalem heard “that Samaria had received the word of “God, they sent to them Peter and “John,” which they hardly would have done, had they considered Peter divinely appointed, or had he been acknowledged indeed at all, to be their head or superior, the prince and chief of the Apostles. For greater is he that sends, than he that is sent; the Lord is greater than the servant. And so far from exercising or claiming a supremacy over the rest of the Apostles; so far from considering himself to be the head and governor, Peter obeyed, and went down, as a messenger and partner, with John to Samaria.

Does the behaviour of the Jews to St. Peter at Jerusalem, after his return from Cæsarea, when “they contended with “him, because he went in to men uncircumcised, and did eat with them\*,” shew either that they acknowledged his

\* Acts. xi. 2.

supremacy,

supremacy, or believed his infallibility? Does this Apostle, in self-defence, in justification of his conduct, insist upon, or assert either the one or the other? We read of nothing of the kind. Peter rehearsed indeed his vision to them; but upon the subjects of his infallibility and supremacy he was silent. But we read in the Epistle to the Galatians, which was written from Rome, that St. Paul called “James\*” (whom it is observable he names first) “Cephas and John the Pillars of the Church,” giving no precedence, making no distinction between them; they were, all of them, pillars of the Church. Had St. Paul believed (and he must have known, had it been so) that Christ had constituted St. Peter the

\* The ancients styled James, the first Bishop, Archbishop, Prince and Bishop of Bishops, the Chieftain of the new Jerusalem, the leader of priests, the Prince of the Apostles, the top of the heads. And Eusebius tells us, that the Brethren and kinsmen of our Lord were preferred before other Apostles and Bishops, and that Peter and John contended not with James the Lord's brother, but chose him Bishop of Jerusalem, and after his death, judged Simeon worthy of that See, as being of the kindred of our Lord. Vid. Whitby.

head and judge of the whole Church, he would undoubtedly have paid him that deference and respect, to which his high and heaven-derived authority would have justly entitled him. In the same chapter the Apostle plainly asserts his equality with Peter, when he says, the “Gospel of the uncircumcision was committed to him, as that of the circumcision was to Peter\* :” both were upon equal footing, with respect to authority to preach the Gospel. Nay more: St. Paul, “when Peter was come to Antioch†, withstood him to the face, because he was to be blamed;” he blamed him openly and “before them all,” for his dissimulation, for having “walked not uprightly, according to the truth of the Gospel.” But can we suppose, that St. Paul, that

\* By these words saith Hilary, *Plena autoritas Petri in prædicatione Judaismi data dignoscitur, et Pauli perfecta autoritas, in prædicatione Gentilium invenitur.* So that then Peter’s Supremacy was not owned at Rome. Vid. Whitby.

† *Quis ergo auderet Petro, primo Apostolo—resistere, nisi alius talis, qui fiducia suæ electionis, sciens se non esse imparem, constanter improbaret quid ille sine consilio fecerat?* Hilar. in locum.

he,



he, who respected government, and taught submission to it, who so repeatedly and so strongly inculcates in his writings the duty of subordination, in the fear of God; to superiors, both civil and spiritual; would have thus publicly accused and rebuked St. Peter, had he believed him to have been invested by our Lord with the chief dignity and supreme authority? Hear what he urges and presses upon those, to whom he addresses some of his Epistles, and you will not be at a loss for a proper answer to the question: “Let every\*  
 “soul be subject to the higher powers:  
 “whosoever resisteth the power, resisteth  
 “the ordinance of God. Render to all  
 “their dues; fear to whom fear, honour  
 “to whom honour is due†. Put them in  
 “mind to be subject to principalities and  
 “powers, to obey magistrates; to speak  
 “evil of no man, to be no brawlers, but  
 “gentle, shewing all meekness to all  
 “men†. We beseech you, brethren, to  
 “know them which labour among you,

\* “Every soul”——whether he be a Monk or an Evangelist, a Prophet or an Apostle. Chrysostom in loc.

† Rom. xiii. 1, 3, 7. † Titus iii. 1, 2.

“ and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work’s sake, and be at peace among yourselves \*. Obey them that rule over you, and submit yourselves. Remember them, which have the rule over you †. I wist not, brethren, that he was the High Priest ; for it is written, Thou shalt not speak evil of the ruler of thy people ‡.”

Again, when certain men, zealous of the law of Moses, taught the Gentiles at Antioch, that they could not be saved, unless they so far observed that law, as to submit to the rite of circumcision, it was determined that Paul and Barnabas, and some others should go up to Jerusalem to state the question, not exclusively to St. Peter, but to the Apostles and Elders in general ; and abide by their decision. And when the Apostles and Elders came together to consider of this matter, and there had been much disputing, Barnabas and Saul, we read,<sup>†</sup> as well as Peter, ad-

\* 1 Thess. v. 12, 13.      † Heb. xiii. 17, 13, 7.

‡ Acts. xxiii. 5.

dressed the assembly: "then the multi-  
 "tudes gave audience to Barnabas and  
 "Saul. And after they had held their  
 "peace, James answered the question:  
 "Wherefore my sentence is, that we  
 "trouble not them, who from among the  
 "Gentiles are turned unto God, but that  
 "we write unto them, that they abstain  
 "from pollution of Idols," &c. The de-  
 termination of the controversy was given  
 by St. James, who was Bishop of Jeru-  
 salem, and not by St. P  ter. For after  
 he had spoken, it "pleased the Apostles  
 "and Elders, with the whole Church, to  
 "send chosen men to Antioch," with the  
 result of the meeting: and "they wrote  
 "letters after this manner, The Apostles,  
 "Elders and brethren to the brethren of  
 "the Gentiles in Antioch, Syria and  
 "Cilicia, For as much as '*we*' have  
 "heard;" here is no particular mention of  
 St. Peter, the supposed judge of this and  
 other controversies, and the supposed go-  
 vernor of these and all other Churches.  
 "It seemed good to '*us*', being assem-  
 "bled with one accord——'*we*' have sent  
 "therefore——it seemed good to the  
 "Holy

“ Holy Ghost and to us ”——still no mention of St. Peter in particular. From which it appears, that the Christians of those days knew nothing of the supremacy of St. Peter: of Christ’s appointment of him to be the Monarch of his Church, to be his Vicar, (as he is now set up by the Church of Rome) the sole or chief judge of controversies, to whom appeals were to be made in difficult or doubtful cases. Hear what St. Peter says of himself. “ The Elders, which are “ among you, I exhort, who am also ; ” what ? Not the chief or supreme Apostle, but a “ Fellow-Elder \* . ” The first rank therefore St. Peter might have among the Apostles, but authority over them not the least. On the contrary, St. Paul declares, in two different places, that he was “ in nothing behind, not a whit behind, the very chiefest Apostles. ”

But had St. Peter possessed ever so much authority, what is that to the

\* Acts xv. 1. 1 Pet. v. 1. The word *συνπρεσβυτερος* should be translated “ Fellow-Elder, ” and not, as it is translated, an “ Elder. ”



Church of Rome? Why St. Peter was Bishop of Rome \*. But even this is what they can never † prove; nor can they as-

\* The Romanists say, St. Peter was twenty-five years in the See of Rome.

† It seems to have been a matter of doubt with Dr. Middleton, (see his letter from Rome p. 125.) whether Peter ever was at Rome. I knew, says he, that their “ ecclesiastical antiquities” were mostly fabulous and legendary: supported by fictions and impostures, too gross to employ the attention of a man of sense. For should we allow, that St. Peter “ had been at Rome,” (of which many learned however have doubted) yet they had not, I know, any “ authentic monuments” remaining of him; any “ visible footsteps” subsisting, to demonstrate his residence among them: and should we ask them for any evidence of this kind, they would refer us to the “ Impression of his face on the wall of the dungeon, in which he was confined: or to a fountain in the bottom of it, raised miraculously by him out of the rock in order to baptize his fellow-prisoners,” &c. “ De Petri Romam adventu, sede 25 annorum, supremo capitis supplicio ibidem, nemo, qui paullo humanior fuerit, credere posset.” Scalig. in Joh. xviii. 31. it. vid. Frid. Spanh. Miscellan. Sacræ Antiq. l. 3. Dissertat. 3. Indeed it seems pretty evident from the 11th v. of the 4th chapter to the Colossians, “ These only are my fellow-workers, which have been a comfort to me,” that either St. Peter was not at Rome, when St. Paul was, or that he was no assistance, of no service, or comfort to him: no fellow-worker in the furtherance of the kingdom of God, which surely, as Whitby observes, is no compliment to St. Peter.

sign

sign any certain time, when he was there. Or if he was Bishop, perhaps it was only of the "Jewish" Christians at "Rome." For St. Paul, as we have seen, tells us "the Gospel of the uncircumcision was committed to him, and that of the circumcision to Peter\*;" and the "Jewish" Church there is extinct. Or if Bishop of all Rome, he was, they say, Bishop of Antioch†; and why must their Church inherit his authority more than that Church? There is no reason, why all the power and jurisdiction, which are claimed on account of succession, should not devolve, by the right of primogeniture, upon the Bishop of Antioch. But why indeed must it be inherited at all? It was given personally to St. "Peter," as an Apostle: what had others to do with it, who were no Apostles, though they did succeed him, as Bishops? All pre-eminence of one Church above another was nothing originally, but an insti-

\* Gal. ii. 7.

† St. Peter was the first Bishop of Antioch. He sat there seven years, which is more than can be proved he did at Rome.

tution of men for convenience and order. Rome being, at that time, the chief city in the world, it was natural to look on the Bishop of Rome, as the chief Bishop. Precedence being thus allowed them, by time, and opportunity and arts, which were often very wicked ones, they improved it into a claim of authority, to which not near the whole Church ever submitted. It was not before the middle of the 2d Century, that Councils were formed, at which it became necessary, for the order and decency of these assemblies, that one of the provincial Bishops should be invested with a superior power. Soon after this the title and authority of the "Prince of the Patriarchs" were given to the Bishop of Rome and his successors. So that a Century and a half, from the first planting of the Gospel, had elapsed, before any such power was delegated to the Bishop of Rome. Nor did this power of the Bishop of Rome continue to be acknowledged uninterruptedly by all other Churches, till openly disowned by ours at the Reformation. For, even before the close of the 2d Century, the Asiatic  
Churches

Churches formally refused paying implicit obedience and submission to the laws of that See. For when the dispute between the Asiatic and Western Christians about the time of keeping Easter, which was carried on with great warmth and vehemence towards the close of that Century, could not be amicably settled, Victor, then Bishop of Rome, thought he could compel them, by the authority of his decrees, to observe the same time, as his Church did, for the celebration of this solemn season; and accordingly commanded, in an imperious letter, the Asiatic Prelates to follow the regulation and example of the Western Christians in this matter. The Asiatics, in a spirited reply, declared their fixed resolution not to depart from their own rule for keeping the Paschal feast. This exasperated Victor; he thundered out his Anathemas and Excommunication, pronounced them unworthy of the name of Brethren, and excluded them from all fellowship with the Church of Rome. But his excommunication was little regarded, either by those against whom it was directly issued, or  
by



by the Bishops of other Churches; for they, condemning the conduct of Victor, still held communion with them; and the Western and Asiatic Christians each retained their own customs, until the 4th century, when the Council of Nice\* in Bithynia, assembled by Constantine in 325, fixed the time of Easter to be the same through all the Christian Churches.

If we look again into the 3d century of the Church, we shall perceive, that,

\* The canons established at this Council were these.  
1. That the 21st day of March shall be accounted the Vernal Equinox. 2. That the full moon happening upon, or next after the 21st day of March, shall be taken for the full moon of Nisan. 3. That the Lord's day next following that full moon be Easter-day. 4. But if the full moon happen upon a Sunday, Easter-day shall be the Sunday after.

Nisan was the first month of the Jews, and began at the new moon next to the Vernal Equinox—on the 14th of this month the Jews celebrated their passover.

The Fathers of the 5th century ordered the new and full moons to be found out by the “cycle of the Moon,” consisting of nineteen years; from its great usefulness in ascertaining the moon's age, as it was thought for ever, it was called the “Golden Number;” and was for some time usually written in letters of gold. The reason, why Easter is sometimes sooner and sometimes later than the rule for finding it, seems to direct, the reader will see, by referring to Wheatly on the Book of Common Prayer.

though

though the Bishops of Rome, Antioch, and Alexandria, considered as rulers of primitive Churches, had a kind of pre-eminence over others, and particularly at this time the Bishop of Rome, it was more a pre-eminence of order than of power and authority. For the Christian Bishops rejected the judgment of the Roman Pontiff, when they deemed it ill founded or unjust. Cyprian\*, Bishop of Carthage, in particular, in his famous controversy with Stephen, Bishop of Rome, concerning the baptism of heretics, treated that arrogant and over-bearing prelate with indignation and even contempt. The imperious menaces of the Roman Pontiff made no impression; the African Bishops regarded not the violent decrees, by which he excommunicated them; for with a perfect indifference, they came to a determination, contrary to the order of the Bishop of Rome, and to the practice of most of the European Churches, that all heretics

\* See the 71st and 73d Epistles of Cyprian, and the 55th addressed to Cornelius, Bishop of Rome, in which he pleads with warmth for the equality of all Christian Bishops.

were to be re-baptised, before their admission to the Communion of the true Church. And afterwards, when Constantine transferred the imperial residence to Constantinople, the Bishop of that new metropolis assumed an equal degree of dignity with the Bishop of Rome. Ecclesiastical laws were enacted, either by the Emperor, or by Councils. Religious causes of extraordinary importance were decided, not by an appeal to the Bishop of Rome, in quality of supreme judge, but by judges appointed by the Emperor \*, or  
in

\* The proofs of the supreme power of the Emperors, in religious matters, appear so incontestible in this controversy (of the Donatists), that it is amazing it should ever have been called in question. Certain it is, that at this time, the notion of a supreme judge set over the Church universal, by the appointment of Christ, never had entered into any one's head. The assemblies of the Clergy at Rome (in 313) and at Arles (in 314) are commonly called "Councils;" but improperly, since, in reality, they were nothing more than meetings of judges, or "commissaries" appointed by the Emperor. Mosheim.

In a Council held at Constantinople 381, by the authority of Theodosius the Great, the Bishop of that city was promoted, "against the consent of the Roman Prelate," above those of Alexandria and Antioch. Hence arose the disputes between the Bishops of Constantinople, and the Roman Pontiffs, which lasted for many ages, and concluded,

in Councils, assembled for that purpose. None of the Bishops acknowledged, that their authority was derived from the appointment of the Bishop of Rome, or by "the favour of the Apostolic see:" they were the ambassadors of Jesus Christ.

at length, in the entire separation of the Latin and Greek Churches. The Greek Church disowns the authority of the Pope, and denies that the Church of Rome is the true Catholic Church.

The Donatists were so called from Donatus, who headed that schism, which disturbed the tranquillity of the Church in the 4th century. They asserted, that the Apostolical succession had been interrupted, &c. &c. For an account of their doctrines see Gregory's Hist. of the Chris. Ch. v. 1. p. 149.

The authority of the Council held at Sardis, in 347, upon which the votaries of the Roman Pontiff lay so much stress, seems extremely dubious. But the 4th canon of that Council (supposing it genuine and authentic) related only to the particular case of a Bishop's being deposed by the neighbouring prelates, and demanding a permission to make his defence. In that case, this Canon prohibited the election of a successor to the deposed Bishop, before that the Bishop of Rome had examined the cause, and pronounced sentence thereupon. And it is impossible to prove by the Canon in question, that the Bishops of Sardis were of opinion, that, in all cases, the Bishop of Rome might be appealed to, as the supreme judge. But supposing, for a moment, that this was their opinion, what would follow? Surely, that pretext, for assuming a supreme authority, must be very slender, which arises only from the decree of one obscure Council. Vid. Mosheim. Cent. 4th.

In



In the fifth century, the Roman Pontiff, Felix II. deposed and cut off from the communion of the Church Acacius, Bishop of Constantinople, under the pretext of his being a perfidious enemy to the truth; but the true reason was his denying the supremacy of the Bishop of Rome, and opposing it through the whole course of his ministry. This is again one of the periods, observes the translator of Mosheim's \* Ecclesiastical History, in which we find a multitude of events, which are so many proofs, how far the supremacy of the Bishop of Rome was from being universally acknowledged. Pope Felix II. deposes and excommunicates Acacius, the Patriarch of Constantinople, who not only receives the sentence with contempt, but in his turn anathematizes and excommunicates the Pope, and orders his name to be struck out of the Dyp-tichs, or sacred registers. This conduct of Acacius is approved by the Emperor, the Church of Constantinople, by almost all the Eastern Bishops: nay, by even

\* V. 2. p. 84.

Andrias of Thessalonica, who was at that time the Pope's Vicar for East Illyricum. This was the occasion of that general schism, which continued for the space of twenty five years, between the Eastern and Western Churches. It is here worthy of observation, that the Eastern Bishops did not adhere to the cause of Acacius, from any other principle, as appears from the records of those times, than a persuasion of the illegality of his excommunication by the Roman Pontiff, who, in their judgment, had not a right to depose the first Bishop of the East, without the consent of a General Council.

When the Bishops of Constantinople maintained, that their Church was not only equal in dignity and authority to that of Rome ; but also the head of all the Christian Churches ; the tyrant Phocas, at the solicitation of Boniface the III. opposed their pretensions, and granted the pre-eminence to the Church of Rome ; and thus was the Papal supremacy introduced in the 7th Century. Yet we find from the most authentic accounts, that the Roman Pontiffs were still subordinate

nate to the regal authority; that they were opposed by Emperors and Princes, and whole nations; that among other nations nothing could engage the ancient Britons and Scots to submit to the decrees and authority of the Pontiff—that the Churches of Gaul \* and Spain gave the Bishop of Rome no more authority than was consistent with their interests; nay, even in Italy, his supreme authority was obstinately rejected, since the Bishop of Ravenna, and other prelates, refused an implicit submission to his orders †.

The name of Papa ‡ (which signifies Father) or Pope, originally belonged to Bi-

\* In the Bull, which Boniface VIII. published in the beginning of the 14th century, against Philip the Fair, King of France, are these high terms, “ We would have you to know, that you are subject to us in spirituals and temporals: and that you have no right to confer benefices,” &c. Philip caused the Pope’s Bull to be publicly burnt; and after assembling the States of his kingdom, which protested against this unjustifiable claim to the temporal power, answered him in a similar style: “ Philip, by the grace of God, King of the Franks, to Boniface who sets up for Sovereign Pontiff, little or no health. Be it known to your great Extravagance, that we are not subject to any person whatsoever as to temporals,” &c.

† Vid. Mosheim, v. 2. ‡ Παπα, πατήρ υποκόρισμα.

ᾠ δ

shops

shops in general, and sometimes to the inferior clergy. Cyprian of Carthage was complimented with the title of Pope, by Cornelius Bishop of Rome. In the 7th century, the Roman Prelates began to take this title to themselves; and in the 11th\* century the pompous titles of “Masters “ of the world, Popes, or universal Fathers,” were given to the Roman Pontiffs; and they not only usurped the authority of supreme arbiters in disputes about religion or Church discipline, but they assumed the character of lords of the universe, arbiters of the fate of kingdoms and empires, and supreme rulers of the kings and princes of the earth. “How “ are the mighty fallen†!” Where are now the authority, the opulence, and

\* The splendor and opulence of the Church had nearly reached their zenith in this century. The Western Bishops possessed large territories, and the inferior, as well as higher orders of the clergy, were rich and licentious. Both orders, however, were not without instances of piety, strict temperance, and mortification. It is said, when Bouchard, Bishop of Worms died, that a hair shirt, an iron chain for a belt, and three deniers in money, were the whole of his goods.

† 2 Sam. i. 19.

splendor



splendor of the Papal See? Where its territories and revenues? How is it dismembered, and shaken to its very foundation! It was full of power and dominion, of magnificence and majesty! Spiritual pride and tyranny lodged in it; but now meanness and the basest servitude: its “silver is become dross\*!” Covered with insults and humiliations, degraded and reduced almost to nothing by the fraternity of the despot of France, that patron of justice and equity, that model of humanity, that friend of law, of liberty, and religion, his Holiness the Pope drags on his existence, the servile tool and vassal of Bonaparte! Not our will, but thine, O God, be done! Thou employest the means thou judgest best to accomplish the counsels and purposes of thy mind, wise and just, but hidden, in the womb of futurity, from the eye of mortals! Thou orderest all things according to the counsel of thy will! “Great and marvellous are thy works, “Lord God Almighty; just and true are “thy, say thou king of saints †!”

\* Isai. i. 22. † Rev. xv. 3.

## SERMON XIX.

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OUR RELIGION THE ANCIENT CHRISTIANITY—  
THE REFORMATION VINDICATED.

2 COR. VI. PART OF 17.

*Wherefore come out from among them, and be  
ye separate.*

ALL pre-eminence of one Church above another was nothing originally, but an institution of men for convenience and order. Rome being the chief city in the world, it was natural to look on the Bishop of Rome, as the chief Bishop. Precedence being thus allowed, for the sake of order and convenience; for no Society, no Government, can long subsist without  
due

due subordination; it was in time improved into a claim of authority: to which, though not the whole Church ever submitted, yet at length a great part did. Then to the prerogative, of which the Church of Rome had by degrees got possession, they began to pretend Christ himself had originally given them a right; and having managed so well, that part of the world believed them, and part durst not contradict them, they took on them the title of universal Bishops, which one of themselves not long before had declared, whoever should take was the forerunner of Antichrist; and then under this they claimed all power over the souls, bodies and fortunes of men, and exercised it with all possible insolence, rapaciousness, cruelty and impiety. In the thirteenth century we hear of that pernicious doctrine, that the Bishop of Rome is the \* Supreme Lord of the Universe, and

\* The Pope's absolute sovereignty and universal supremacy over the whole Church is the doctrine of the Church of Rome, according to the Synod of Florence held in 1449.

"The Apostolical chair and the Roman High Priest is the  
"successor

and that neither Princes, nor Bishops, Civil Governors, nor Ecclesiastical Rulers, have any lawful power in Church or State, but what they derive from him, Christ's Vicar upon earth : and in consequence of it the most despotic and unwarrantable acts were committed by these spiritual tyrants, and their no less insolent and arrogant Legates\*. Now what could there be done, when such a power was thus acquired, and thus exercised, but to throw it off, and assert that liberty to which we had an undoubted right? "Wherefore come out from among them, "and be ye separate †."

Having

"successor of St. Peter; the Prince of the Apostles, and  
 "the true Lieutenant of Christ, and the Head of the  
 "Church; and that he is the Father and Doctor of all  
 "Christians; and that unto him, in St. Peter, full power  
 "is committed to feed and direct, and govern the Catholic  
 "Church, according as is contained in the Acts of Ge-  
 "neral Councils, and in the holy Canons." Flor. def.  
 p. 854.

\* Vid. Mosheim.

† Nothing is more inconsistent with that subordination and concord, which are among the great objects of civil Government, than "imperium in imperio," i. e. two independent sovereignties in the same body politic. Hence the

the



Having considered two of the general arguments, viz. their Infallibility and their being the Catholic Church, which the Romanists have to prove, that we must be in the wrong, and they in the right, I proceed now to examine another of their pleas, which is this, That which was the ancient Religion and Church must be the true one. Now where was your Church, say they, before Henry the Eighth?—Where was your Religion before Luther? We answer, Luther separated himself only from the Church of Rome, which considers the Pope infallible, and not from the Church considered in a more extensive sense; for he submitted to the decision of the Universal Church, when that decision should be given in a General Council lawfully assembled. This distinction has not been sufficiently attended to; and the Romanists, some through artifice, observes Maclaine, others through ignorance have confounded the “Papacy” with the “Ca-

the Genius of Government, as well as the spirit of genuine Christianity, proclaims the equity of that constitution, that makes the Supreme Head of the State, the Supreme visible Ruler of the Church. Maclaine.

“tholic

“tholic Church;” though they be, in reality, two different things. The Papacy, by the ambitious dexterity of the Roman Pontiffs, incorporated itself by degrees into the Church; but it was a preposterous supplement, and was really as foreign to its genuine constitution, as a new citadel, erected by a successful usurper, would be to an ancient city. Luther set out and acted upon this distinction; he went out of the citadel, but he meant to remain in the city, and, like a good patriot, designed to reform its corrupted government. Our Church then was before the time of Luther just where it is now; only then it was grossly corrupted with many abuses, that it permitted to be carried to the greatest height of enormity, and with many sinful errors, from which it is now reformed. Still it is the same Church it was before; just as a man formerly addicted to many vices, and afflicted with many disorders, continues the same man, after he hath forsaken the one and recovered from the other: and it would be very strange to make his alteration for the better an objection against him.

And

And for our Religion, where was that before Luther? Why, wherever Christianity was. We teach no new religion, no new articles of faith. Did Luther invent the Creed, the ten Commandments, the two Sacraments? These are the things in which our religion consists, and theirs consists in the same: only they have added by degrees a number of needless, false and wicked things, which we have cast off again. Our religion therefore is the ancient Christianity, professed from the days of the Apostles. But where was their religion in those days, I mean, the doctrines in which they differ from us\*? All of them hundreds  
of

\* The Church of Rome has introduced doctrines, and adopted articles of faith, innovations, which Christ and his Apostles never taught, as I trust I have proved. And their Expurgatory Indices are a virtual confession, that the ancient Fathers are, in many things, against them. In St. Chrysostom's works, printed at Basil, these words, "The Church is not built upon the man, but upon the faith," are commanded to be blotted out: and these, "There is no merit, but what is given us by Christ:" yet these words are in his Sermon upon Pentecost, and the former words are in his first homily upon that of St. John, 'Ye are my friends,' &c. Nay, they correct the very  
tables,

of years later : many of them a thousand ; some of them established no longer ago than the Council of Trent, which is since the time of Luther. For then, and not before, was it, that they equalled their own traditions to the word of God : and added a new Creed to the old one. Our rejecting their additional doctrines, we own, is new ; and no wonder, for the doctrines themselves are new. Some of

tables, or indices made by the printers or correctors. Out of " Froben's Indices" they have commanded these words to be blotted, " The use of images forbidden—The Eucharist no sacrifice, but the memory of a sacrifice—Works, although they do not justify, yet are necessary to salvation—Venial sins damn—The dead Saints, after this life, cannot help us." Out of the Index of St. Austin's works, by Claudius Chevallonius, at Paris, 1531, " Dele, " Solus Deus adorandus," " God alone is to be worshipped," is commanded to be blotted out, as being a dangerous doctrine ! These instances may serve instead of multitudes, which might be brought of their corrupting the " witnesses," and razing the " records" of antiquity, that the errors and " novelties" of the Church of " Rome" might not be so easily reprov'd. Now if the Fathers were not against them, what need of these arts ? Why should they use them thus ? " Their own expurgatory indices are in finite testimony against them, both that they do so, and that they need it."

See Taylor's Dissuas. from Pop.

them



them indeed reigned much too long ; had they been rejected sooner, it had been better : but better late than never. Still our denying these is no more a part of our religion, properly speaking, than our denying Mahometanism, or the idolatry of the Chinese, is part of our religion.

But this plea of their Church being the most ancient, they sometimes put in a different form ; and tell us, that either the Romish Church established here, before the Reformation, was the Church, or it was not. If it was, why do we protest against it ? If it was not, how can ours be a true Church, which is derived from it ? The answer is very plain. In one respect, as their Church professed the fundamentals of Christianity, it was, and is a true Church ; and so far ours is derived from it ; for “ there is one body and “ one Spirit, one Lord, one faith, one “ God and Father of all \*.” In another respect, as it obscured and contradicted them, by unjustifiable doctrines and practices, it was not a true Church ; and so

far we protest against it. Their truths we have preserved: their errors we have rejected. In one sense we are the same Church with them still; in the other we are not the same, but a much better. All sincere Christians are truly members of that Church, of which "Christ is the head;" to that Church they are united by the participation of the Spirit, and so is the whole body united to him. For, "as many as are led by the Spirit of God, they are the sons of God \*." Therefore we trust, that no error in judgment, or mistake in practice, arising from unavoidable ignorance, from weakness of understanding, from the want of better information; which is without design and without obstinacy; which does not tend to deprive a Christian of the Spirit of Christ, can separate him from the Church of Christ. Such errors, we trust, will be forgiven by a merciful God: but sin, be it remembered, is a certain reproach to every man, let him be of what Church he

\* Rom. viii. 14.

will,

will, is offensive to God, and the “wages” thereof “is death\*.”

Another way, which the Roman Catholics have, of arguing against the Reformation, is aspersing the characters of those, who were engaged in it, and ascribing bad motives to them. Now, as to this, if the main thing done was right, as it plainly was, what sort of instruments God employed in it, or what their personal inducements were, is of no consequence to us in the least. In defending the cause of the Reformation, it is not incumbent upon us to vindicate the lives and actions of the Reformers, in every thing they did. They were not beings of a superior order. They were men, as we are, and no more exempt from the irregularities, the passions, the follies and infirmities, inseparable from human nature, than ourselves. What man is free from error? Who amongst us is infallible? Their motives, their views, their measures, even the crimes, which they committed through misguided zeal and rash

\* Rom. vi. 23.

violence,

violence, affect not the justice of the cause they were embarked in. The cause is to be considered distinct from the circumstances, that attended the progress and prosecution of it ; it stands upon its own grounds, and is to be tried upon its own merits or demerits ; and the true state of the question is, not what were the inducements, the wisdom and prudence, what the virtues and vices, what the moral characters of the founders and promoters of this change in the state of religion ; but whether the opposition, made by Luther abroad, by Henry the Eighth in England, and by other Reformers, to the Roman Pontiff, and to many of the doctrines and institutions of the Romish Church, was founded on just and solid grounds ; whether our renouncing those doctrines and institutions, and our separation from the Communion of that Church be defendable by Scripture and reason. I am willing to hope, that my endeavours to prove these points have not been altogether fruitless, or unsuccessful. I am willing to hope, that what has been advanced in this and the foregoing discourses



courses fully justifies our having come out from the Church of Rome, notwithstanding the following observation of Des Mahis. He says \*, “ Since the word of “ God tells us in express terms, that it is “ never lawful to separate from the body “ of the Church, we are compelled to “ consider as essentially wrong the divisions, which lead to that separation. “ Such are the divisions among Protestants : because they believe that the “ whole visible body of the Church may “ fall into fundamental errors, and consequently believe it lawful to quit it, “ and form a separate society. This it is, “ that has so strangely multiplied errors “ in England and in Holland. Now Catholics do not lead men to a separation, “ so clearly anathematised by the holy “ Scriptures, because they are all bound together by one common principle, which “ is, that there never can be a lawful pretext to separate from the ancient body of “ the Church.” We lament the divisions subsisting amongst Protestants, and sin-

\* P. 12.

cerely wish to see them healed and closed : we sincerely wish to see concord and harmony, conformity and union established. I trust, however, that, notwithstanding the remark of Des Mahis, which I have just read to you, I have proved to your conviction, that the doctrines, which our Church teaches, were delivered by Christ, his Apostles, and Disciples, and that it was lawful for us, right and our bounden duty, to leave the Communion of the Church of Rome. “ Be ye not unequally “ yoked together,” writes St. Paul to the Corinthians, exhorting them to flee the society of idolaters. “ What agreement “ hath the Temple of God with idols? “ Wherefore come out from among “ them \*.” And St. John exhorts Christians not to partake of the sins, or the spiritual whoredoms of Babylon the great. “ And I heard another voice from heaven, “ saying, Come out of her, my people, “ that ye be not partakers of her sins, and “ that ye receive not her plagues †.”

\* 2 Cor. vi. 14, 16, 17.

† Rev. xviii. 4.

To return, History, both sacred and prophane, both antient and modern, shews, that bad men are frequently embarked in the most important revolutions, and are often the principal and most active leaders in the best causes. How unfit and improper soever they may seem to be to mortals, they are the agents, employed by Providence. Jehu was an instrument of God in destroying Baal out of Israel, and executing vengeance on the house of Ahab, yet very wicked in some respects. So was Henry the Eighth commendable in destroying the supremacy of the Pope : yet his conduct, we confess, cannot be entirely justified ; nay, was highly blameable in other things. Every friend of religion, of religious and civil liberty, cannot but deplore the personal vices, the capricious, the tyrannical and insolent conduct, which characterised the supreme head upon earth of the Church of England, after he had thrown off the yoke of Romish superstition, and had abolished the Papal authority.

The greatest part of the Reformers were very good men, and acted from the best of motives. Some of them had, doubtless, great faults, and might act from bad motives. Nay, such as meant very well, might, in particular things, do very ill. For what constantly happened in all other cases, no wonder if it happened in this. Let us, in consideration of their services, view their faults with candour. To the gratitude both of princes and people they have a just claim ; for they pierced the veil which had long concealed the truth ; they restored Christianity, in a considerable degree at least, to its original purity, from the errors, which had long disfigured it ; they checked the extravagant excesses, and diminished the power of the ambitious Pontiffs, and set bounds to their unlawful usurpations. For they opened the eyes of all Europe to perceive, that if the jurisdiction and authority of Rome continued the same that it was before the rise of Luther, the rights of temporal Princes, and the majesty of civil government, observes Mosheim, would sooner

or



or later, be absorbed in the gulph of Papal avarice and ambition. To our gratitude the luminaries of the Reformation, with all their failings, with all their faults and blemishes, are most justly entitled; for by their indefatigable labours, by their inflexible fortitude, and undaunted perseverance, through dangers and obstacles almost insurmountable, was the foundation laid of that rational and pure system of religious worship, of rites and discipline, established in these kingdoms, and which we cannot too highly value. In the completion of the work, (the Reformation), observes our Rector\*, discoursing on the principles, upon which the Reformation of the Church of England was established, there is much indeed to excite our reverence. Its importance, he says, can be estimated by those only, who observe its extensive influence over every department of life; who consider it as affecting every interest of the community, domestic and social: as contributing to the

\* Gray's Bampton Lect. 1796. Ser. I. p. 29.

advancement of liberal enquiry, moral improvement, civil and religious liberty.

To conclude. The Catholics tell us, theirs is the Church, in which the most numerous and brightest instances of devotion, self-denial, and good works have shone forth, as the many histories of their saints fully prove; ours is a low, carnal religion; most of our people are very bad; few or none of them eminently good; and that must be a good Church, which makes the best men. Now, the truth is, these magnified instances of piety of theirs, are most of them instances only of mere superstition, or blind zeal: and the saints, whom they have canonized, were, many of them, very weak, and some of them very wicked persons, whose lives are pompously dressed up in legends and fables, to amuse and mislead the ignorant. We, for our parts, leave them to make a noise with fanciful ways of being religious: and doubt not, but we please God much better by performing quietly the real duties of life. And though we acknowledge and lament, that  
a failure

a failure in these is too general amongst us, still we hope, the lives of our people are not worse than theirs; and we are sure it is not the fault of our religion, if they are not much better.

## S E R M O N    X X .

CHRISTIAN LOVE AND CHARITY, AND PUBLIC WORSHIP, RECOMMENDED.

HEB. X. PART OF 23.

*Let us hold fast the profession of our faith  
without wavering.*

THE Romanists tell us their communion is undoubtedly safer than ours. For they say, we cannot be saved, and we own they may be saved : and that Church is plainly the safer, in which both sides acknowledge salvation is to be had. But consider, does their saying we are not safe, make us ever the less so in reality ? The question is, upon what grounds do  
they



they say it? Why, upon none at all, as I have shewn you: and therefore all they can prove by saying it, is their own confidence, of which those persons have generally the most, who have the least reason for it: and their own uncharitableness, for which, if we at all understand Christianity, no side will ever be the safer. Well, but we do not deny that they may be saved. No more do I, or they deny, but even a virtuous heathen may have some degree of happiness in another life. Suppose then he should take it into his head to deny that a Christian could, must I turn heathen to be of the safer side? You see it is just the same case \*. Suffer not yourselves to be  
 moved

\* I will give a parallel instance, by which it will be seen that this argument concludes false. The Donatists denied the baptism of the Catholics to be good, but the Catholics acknowledged the baptism of the Donatists to be valid. So that when both sides were agreed, that the baptism of the Donatists was good, therefore the safest way for St Austin, and other Catholics (according to this argument) was to be baptised again by the Donatists, because by the acknowledgement of both sides, baptism among them was valid.

Gross absurdity is the consequence of this argument. I cannot illustrate this better than by the difference between a skilful physician and a mountebank. A learned and a  
 skilful

moved either by vain threatenings or false promises, nor ever think to be safe in any other way, than that of first inquiring carefully what your duty is, and then keeping close to the practice of it. Be assured it is safe to worship God, through Jesus Christ, and let all other worship alone; safe to receive the holy communion, as our Lord himself gave it; to pray in a language you all understand; and make that holy word, “which was written for “your learning and your comfort\*,” the

skillful physician is modest, and speaks justly of things: he says, that such a method of cure, which he hath directed, is safe: and withal, that that which the mountebank prescribes, may possibly do the work, but there is a great hazard and danger in it. But the mountebank, who never talks of any thing less than infallible cures, (and always the more mountebank, the stronger pretence to infallibility) he is positive that that method, which the physician prescribes, will destroy the patient, but his receipt is infallible and never fails. Is there any reason in this case, that this man shall carry it merely by his confidence? And yet if this argument be good, the safest way is to reject the physician's advice, and to stick to the mountebank's. For both sides are agreed, that there is a possibility of a cure in the mountebank's method, but not in the physician's, and so the whole force of the argument lies in the confidence of an ignorant man. Read Tillotson's eleventh sermon.

\* Rom. xv. 4.

foundation

foundation and rule of your faith, your practice and your hopes. Fear not but you are safe in doing this.

I shall conclude the subject, on which I have been so long employed, with some directions for your behaviour towards those of the Romish Church.

First then, Let none of their doctrines or practices ever tempt you, in the least, to any hard treatment of them. Justice and mercy, equity and charity, are main parts of religion, and a failure in these is one of the worst of heresies, into which we can fall. As men, they have a title to all humanity. Are they not the work of the same hand? “Have we not all one Father? Hath not one God created us\*?” As Christians, though mistaken, they have yet a stronger claim to our forbearance and tenderness. Are they not redeemed by the same Lord? Partakers of the same promises? We are all travelling to the same country, let us “walk in love†;” let us, as becomes brethren, “dwell together in unity‡.” Why should we fall

\* Mala. ii. 10. † Eph. v. 2. ‡ Ps. cxxxiii. 1.

out, and quarrel with those, who take a different path? Whether their road be the choice of cool inquiry, the result of wrong instruction, or the consequence of seeing in it the footsteps of their fathers, let us not speak harshly, or judge of them hardly or unfavourably. Let us make every allowance for the force of prejudice and prepossessions, arising from habit and education, which, and particularly religious ones, are at all times, and in all men, extremely difficult to be overcome. The

\* Take an intelligent Romanist, that from the very first dawning of any notions in his understanding, hath had this principle constantly inculcated, viz. That he must believe as the Church (i. e. those of his communion) believes, or that the Pope is infallible; and this he never so much as heard questioned, till at forty or fifty years old he met with one of other principles: how is he prepared easily to swallow, not only against all probability, but even the clear evidence of his senses, the doctrine of "Transubstantiation?" This principle has such an influence on his mind, that he will believe that to be flesh, which he sees to be bread. And what way will you take to convince a man of any improbable opinion he holds, who, with some philosophers, hath laid down this as a foundation of reasoning, that he might believe his reason (for so men improperly call arguments drawn from their principles) against his Senses? Locke's Essay con. Hu. Und. v. 2. p. 333.



prepossessions\* of the Catholics, and their partiality to their own tenets and institutions are naturally strong. They grow with their growth. For, instructed from childhood (and early impressions, we know, take deep root), that their Church is infallible, the only sure one to lead to Heaven, they are accustomed blindly to subject their reason and understanding to authority\*. Taught that it is a heinous sin to set up private judgment in opposition to that of the Church, to doubt of or suspect any of her doctrines, they implicitly receive, as articles of faith, whatever she proposes, without investigating the grounds of their belief. Yes. All doubts, all difficulties are dissolved and done away by that sovereign solvent, the pretended Infallibility of their Church. Knowing these things, and professing to be disciples of Him, who came to bring peace into the world, let us restrain all vehemence of temper, all violence in arguing for the articles and rites of our Church; let us cultivate every sentiment of reciprocal affection, be kindly disposed to,

\* Sit pro ratione voluntas. Ovid.

to, and mutually bear with, each other. Such conduct will be a powerful argument to recommend us and our faith to all, who dissent from us, of every denomination : “ by this shall all men know that “ we are Christ’s disciples.” Let us imitate those models of piety, of meekness and virtue, the first Christians, who were eminently distinguished for charity and benevolence. Amongst human or secondary causes, that contributed to the great spread of Christianity, in the 3d century, historians reckon the love, beneficence, and liberality, which the Christians shewed not only to one another (which was proverbial : See, how these Christians love one another !) but even towards their professed enemies, towards those, whose religious principles they abhorred. Their exemplary innocence and piety, their universal benevolence and amiable spirit of moderation, removed prejudices, attracted admiration and esteem, and influenced numbers to become disciples of Christ. The worshippers of the Pagan deities, observes Mosheim\*, must have

\* V. 1. p. 24.

been

been destitute of every generous affection, of every humane feeling, if the view of that boundless charity, which the Christians exercised towards the poor, the love they expressed to their enemies, the tender care they took of the sick and infirm, the humanity they discovered in the redemption of captives, and the other illustrious virtues, which rendered them so worthy of universal esteem, had not touched their hearts, dispelled their prepossessions, and rendered them more favourable to the disciples of Jesus.

As in religion, the Catholics may, to the best of their judgment, be sincerely pious and conscientious ; so in common life, they may be just and honest, friendly and neighbourly. Let not then our zeal outrun our prudence or charity ; that charity, which ought to characterise the Christian ; that “ wisdom, which is from “ above, first pure, then peaceable, gentle, and easy to be entreated, full of “ mercy and good fruits. \* ” In the opinion and judgment of St. Paul, “ though we

• Ja. iii. 7.

“ had

“ had all faith, if we have not charity,  
“ we are nothing.” 1. Cor. iii. 2.

In the next place, let nothing which hath been said, make those, who are not some way called to it, over-forward to dispute about these matters with persons of more learning and art than themselves. For a man may have very good reasons on his side, and yet be so little qualified to set them in the best light, that an excellent cause may be hurt by want of skill in managing it. What I have endeavoured is only, that you may “ be able,” as St. Peter directs, “ to give “ an answer to them, who ask you a reason of the hope that is in you \*.” In doing which, remember you are concerned only to be on the defensive. They are to prove, if they can, that every one of their doctrines is not only true, but an article of faith; and every one of their practices not only lawful, but necessary. And if ever you should be pressed with any of their arguments, never let subtilty and sophistry prevail against Scripture

\* 1 Pet. iii. 15.



and reason; but ever stick to the plain word of God, and plain common sense.

One direction more I have of the utmost importance; which is, if ever we would secure ourselves to good purpose against the dangers of false religion, let us carefully promote the profession and practice of the true. If persons are bred up in no knowledge, and no zeal for the principles of their own Church, no wonder that they are easily carried off and seduced into another. If they are encouraged to live without regard to God, many of them, however, will be afraid to die so too: and then that Communion, which makes the largest promises of forgiveness on the easiest terms, will be almost sure to be embraced by them. Men, wise in their own imaginations, think they are sure to root out superstition, if they plant infidelity. But mankind must, and will have some religion.

It has frequently been remarked, that if there be any impression, which mankind are formed by nature to receive, it is a sense of Religion. Man is not long in the world, before he feels his dependent  
condition,

condition, and before he sees himself surrounded by the goodness of his Maker. He soon discovers himself to be a religious creature. For on every emergency he draws to his Creator; in every distress he seeks consolation in devotion. He naturally implores the bountiful Author of his existence for support and protection; and looks up to Him with veneration and gratitude for the various comforts he enjoys. Prayer hath been made ever unto God, and daily hath he been praised. “Thou art worthy, O  
 “ Lord, to receive glory, and honour,  
 “ and power, for thou hast created all  
 “ things\*. Unto thee lift we up our  
 “ eyes, O thou, that dwellest in the Hea-  
 “ vens;” for without the renewed marks of thy goodness, we are unable to subsist one moment. “It is thou that hast  
 “ made us, and not we ourselves; we are  
 “ thy people, and the sheep of thy pas-  
 “ ture†.”

This propensity of the human mind to devotion, this disposition to acknowledge

\* Rev. iv. 11.

† Ps. cxxiii. 1. c. 2.

the power and goodness of the Supreme Being is natural to man. And where can man shew this disposition, where can he make his acknowledgments more acceptably, than in places set apart for public adoration and thanksgiving? Hence the universal practice of devoting particular places to the service of the Deity has prevailed through all ages, from the earliest period to the present day; in which places men have assembled, in a solemn manner, to breathe out their joint prayers and praises to God.

Great are the benefits resulting to society from public worship, from the public profession of Religion, at stated times and in appropriate places. It has a direct tendency to unite men as brethren, as partakers of the same blessings, and heirs of the same promises, in mutual confidence and affection; to strengthen the natural sentiments of equity and humanity; to perfect every social and moral virtue, and to support and promote the order, peace, and happiness of civil society, and by these important effects to administer additional support to civil government.

F f

vernment\*. By public worship a sense of the attributes of God, of his omniscience

\* Cum quâ (pietate) simul et sanctitatem et religionem tolli necesse est : quibus sublatis, perturbatio vitæ sequitur et magna confusio. Atque haud scio, an pietate adversus Deos sublata, fides etiam et societas generis humani, et una excellentissima virtus justitia tollatur. Cic. de. Nat. Deo. L. i. 2.

The sincerity of Constantine's (the Great) profession of the Christian Religion has been doubted by some, who have attributed the preference he gave Christianity to all other religious systems to motives of a worldly kind, rather than to a conviction of its divinity. Mosheim observes, v. 1. p. 323. "It is indeed probable, that this Prince perceived the admirable tendency of the Christian doctrines and precepts to promote the stability of government, by preserving the citizens in their obedience to the reigning powers, and in the practice of those virtues that render a state happy."

It is certain that Constantine was not admitted by baptism into the number of the faithful, until a few days before his death. If his profession of the Gospel was an act of dissimulation, what a tribute did he pay to the Christian Religion! What Prince would not wish his subjects to be Christians?

It is much to be wished that the legislature would erect and endow more Churches or Chapels. In many parts of the kingdom, where there are populous and extensive parishes, they are certainly wanted. Bishop Porteus, in his 8th Lecture on the Gospel of St. Matthew, observes, there cannot be a stronger indication both of love to mankind, and love towards God, than erecting places of worship where they



cience of his omnipresence, and omnipotence ; a sense and expectation of a day of judgment, when every one will be sentenced to everlasting happiness or misery, according to his doings, will be best and most effectually kept up ; and this sense will be the best guardian of your virtue ; the best security of your happiness, both temporal and eternal. This sense, evidenced and displayed in the conscientious performance of every religious, moral, and social duty, will best recommend our Country, at this momentous period, to

they are wanted. Without buildings to assemble in, there can be no public worship. Without public worship there can be no religion ; and what kind of creatures men become without religion : into what excesses of barbarity, ferocity, impiety, and every species of profligacy, they quickly plunge, we have too plainly seen : God grant that we may never feel. The venerable Prelate, after remarking in a note, that there is a most dreadful want of places of worship in the Western part of the metropolis—that from St. Martin's-in-the-fields to Mary-le-bone Church inclusive, a space containing, perhaps 200,000 souls, there are only five Parish Churches, &c. &c. subjoins, a sufficient number of new Parish Churches erected, both in the Capital and other parts of the kingdom where they are wanted, for the use of the members of the Church of England, would very essentially conduce to the interests of Religion, and the security and welfare of the established Church.

the favour of the Supreme Governor of the world, and Disposer of the affairs of men, who hath hitherto graciously preserved and protected it, in the midst of unexampled dangers and difficulties, against all the malice and efforts of its enemies. “ O Israel, happy are we,” blessed beyond example ; almost beyond belief ! “ What can we render unto God for all the benefits he hath done unto us\* ? Let us be glad, when our companions say unto us, We will rebuild the house of the Lord, and worship him in the beauty of Holiness. O let us go into his Courts with praise, be thankful unto him, and speak good of his name. Let us be telling of his salvation from day to day †.

The immediate subject of this discourse naturally brought to my mind the circumstances, in which you, my brethen, stand, and which suggested some of the foregoing reflections. The increased and increasing population of this parish has rendered it necessary, to make this sacred edifice more convenient and capacious. You

\* Baruch iv. 4.

† Ps. cxxii. 1. xevi. 9. c. 3. xevi. 2.

lately petitioned your Diocesan, in whom the laws of our country have vested the power, to grant a faculty for enlarging it. Your petition has been complied with; a faculty has been granted\*. Permit me to exhort you all, (and from what has been said you will, I trust, be sensible, that all of you are deeply interested) and particularly those, on whom the faculty has imposed the office and duty to carry its object into effect, to begin and proceed in the undertaking with a “perfect heart and willing mind †;” to go on, consulting in the progress of your plan the general convenience and utility: sparing neither your time, your attention, nor your wealth, in the attainment of these objects. Ye, who are rich in this world’s goods, where and in what way can you employ a portion of your wealth better? Who gives you time and opportunity? Who hath given you “riches and wealth, and power to eat thereof? This is the gift of God ‡.” From him all your blessings, all your comforts

\* July 18, 1806. † 1 Chron. xxviii, 9. ‡ Eccles. vi. 2.

flow. To God you owe all that you have. On God you depend for every thing in future. To His glory and honour then cheerfully dedicate a part of his gifts. This is your reasonable service: your bounden duty. Consult your consciences: listen to them. They will “teach “you the good and right way\*,” to shew your thankfulness to God by reverencing his sanctuary: by altering this fabric in that correct and solemn style, with that chaste and decent ornament, which becomes the mansion where the pure and sublime truths of the Gospel are preached in their native beauty and simplicity. Remember, it is not an edifice intended for common or ordinary purposes; it is none other than the House of God, appropriated to the performance of the most sacred and solemn acts man can be employed in; appropriated for yourselves, your families and your fellow-parishioners to assemble in, for the public worship of the “God of your fathers†, of the Lord “of Lords and King of Kings,” of the

\* 1 Kings viii. 36.      † 1 Chron. xxviii. 9.



Lord God of Sabaoth, the great God of heaven and earth\*.

May the Lord your God accept your pious intentions; may he crown your work with success: may he “grant you  
“to be joined together in unity of spirit,  
“that you may be made an holy temple  
“acceptable unto him†!” and may his blessing be upon you, your families, your herds and your flocks, your substance, and all the works of your hands!

I have laid before you some plain reasons for a public attendance at the house of God; for a public regard to piety and virtue. There are yet more important ones for a private conscientious practice of our duty; for that, after all, is the only thing that will establish us in the truth; fill our hearts with peace and comfort in this life, and give us everlasting happiness in the next. For though we understand the articles of our religion ever so well; though our faith be ever so right, unless we exemplify in our behaviour the precepts of the Gospel, unless

\* Rev. xix. 16. † Collect St. Sim. and St. Jude.

our conduct correspond with our belief, unless we act up to what we know, it will profit us nothing. Heaven is promised not to the wise of this world, not to the learned professor, but to the good and virtuous; to the meek, the humble and sincere Christian. “They that have done good shall come unto the resurrection of life\*. Not every one, that crieth “Lord, Lord,” shall be admitted into the habitations of life eternal, but he that striveth, to the best of his knowledge and his power, to “do the will of his Father which is in heaven†.”

If then you have any concern, either for the honour of the Church to which you belong, for the welfare of your country, or the salvation of your souls, “let your conversation be as becometh the Gospel of Christ‡.” Pity and pray for them, who are in error, that God would “give them repentance to the acknowledging of the truth§, that they may speak the same thing with us, that

\* Joh. i. 29.

† Mat. vii. 21.

‡ Phil. i. 27.

§ 2 Tim. ii. 25.

“there

“ there be no divisions, but that they be  
 “ perfectly joined” with us, “ in the  
 “ same mind, and the same judgment\*”,  
 that, “ holding† the faith in unity of  
 “ spirit, in the bond of peace, and in  
 “ righteousness of life,” we may “ with  
 “ one mind and one mouth glorify God ‡.  
 “ Building up yourselves,” as St. Jude ex-  
 horts, “ on your most holy faith, keep  
 “ yourselves in the love of God : looking  
 “ for the mercy of our Lord Jesus Christ,  
 “ unto eternal life.”

“ Now, unto Him, that is able to keep  
 “ you from falling, and to present you  
 “ faultless before the presence of his  
 “ glory, with exceeding joy, to the only  
 “ wise God our Saviour, be glory and  
 “ majesty, dominion and power, both  
 “ now and ever §.    Amen.

\* 1 Cor. i. 10.

† Collect for all Cond. of men.

‡ Rom. xv. 6.

§ Jude 20, 21, 24, 25.

F I N I S .





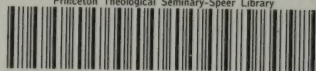








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